

A
SECOND
COLLECTION OF THE PAPERS
RELATING TO
SRI RANGANADHASVAMI TEMPLE,
ITS MANAGEMENT &c.

BY
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SRIRANGAM.

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THE SENIOR MEMBER

OF

THE TRICHINOPOLY TALUQ DEVASTANAM COMMITTEE

BY

HIS SINCERE WELL-WISHER

K. S. RANGASWAMI AIYANGAR.

PREFACE.

For some time past, I have been thinking to publish available unprinted matters relating to Sri Ranganadhasvami Temple its management &c. The present publication is a continuation of Mr. M. S. Thiruvengkatachariar's Book of 1887 on the subject. It is with extreme pleasure that I begin this book with the "*Notes on Srirangam*" written by Mr. M. A. Thirunaranachariar B. A. B. L. High Court Vakil, and I publish it with his permission, as it is, of much interest to readers and enquirers about the antiquity of Srirangam. I have to thank Mr. Thirunarana Chariar for the trouble he has taken in this behalf, and I am indebted also to my friends and gentlemen who were pleased to furnish me with some of the documents and copies.

1st October 1894.

K. S. RANGASWAMI AIYANGAR,

"NOTES ON SRIRANGAM."

"In the rush and stir of our daily life, in the ceaseless turmoil of activity of physical life, it is only natural that people should be perfectly unconscious that there is any self besides the self that is created by the sensation given rise to by the five senses of the body." "However, men oftener retire; and in fact it is ordained in the daily religious duties of the Hindus that they should spend at least a few hours a day in reflection on the Divine; and the conditions under which this has to be done, are laid down."

"We are aware that it is a law of acoustics, in order that a string may catch the vibration of any sound, it must be tuned in order to be moved by that sound. Similarly it is, with the brain consciousness. It is the duty of every man if he is to learn anything of higher life, to so strain his brain, so to train his lower consciousness that he may be able to catch the vibrations of the higher self." "Modern life is becoming petty, because we are not strong enough to reverence." "Worship of that which is higher than self, raises him; and the feeling of reverence is a feeling that lifts him up." "What is wanted is, the power, of seeing what is the noblest, and of bowing in the very dust before it, till it permeates his life and makes him like itself."

Hence it is, that the temples have been founded and a system of daily worship of the "Most High" ordained throughout the whole of India; and in the South, Srirangam is the seat of the chief shrine devoted to Vishnu, *Sri Ranganadhasvami*. The accompanying "Notes on Srirangam" will furnish to the reader a few hints towards its study and is the summary of the informations I have been able to collect during the last few months. I am indebted to the compilers of the Local District Manuals for some of the facts I have been able to gather from that source and to Professor M. Rangachariar M. A., for some of the statements which I have taken from his "Yuga," and also to my friends in Srirangam, who were pleased to furnish me with copies of some original manuscripts relating to the said Temple. A ground plan of Srirangam is given for facility of reference.

M. A. T.

INTRODUCTION.

Srirangam is a Town in the Trichinopoly District situated at North Latitude $10^{\circ} 51' 50''$ and East Longitude $76^{\circ} 43' 55''$ at a distance of 2 miles from Trichinopoly the capital of the District. It is about the centre of the island of Srirangam formed by the bifurcation of the river Kaveri into two branches at a place about 11 miles west of Trichinopoly. The Southern branch retains the name Kaveri while the Northern channel is known as the Kolavan (Kolindan).

The town owes its fame to its great Temple dedicated to Vishnu. The town and temple are indeed almost coterminous, the greater portion of the houses having been built inside the temple walls. The Shrine has been described at some length by Ferguson in his history of Indian Architecture. He makes it an illustration of the way in which South Indian temples grow around a small original shrine, so that the finest parts of the structure are the outermost ones.

The central enclosure is small, and has a dome or Vimana plated with gold-gilt metal, several parts of the interior being similarly plated. There are, in all, seven rectangular enclosures and ramparts around the Sanctum Sanctorum or the most Holy centre. The first rampart surrounds the Vimana. The enclosure between the first and second ramparts is known as Raja Mahendra Tiruvadi. This 2nd enclosure (agreeing, in this respect with the inner shrine), has but one entrance on the south side, topped by a tower. It differs however from the form of the inner shrine in having what is now a gateless tower on the north side. The next (or 3rd) enclosure is that between the 2nd rampart wall and the third and is called Kalasekavan Tiruvadi, though the common people call it Dorai-Pradakshana. It has towered entrances both on the northern and southern sides. The southern entrance is known as Aryabhutavasa in allusion to the fact that a large offering by certain Aryabhutas (servants of saints) to the Deity was there kept and watched till acceptance. The northern entrance is the Paramapada Vasa or Heavens Gate, whose doors are opened only during latter ten days of the famous 20 day festival of Vaikunta Ekadasi. On this occasion the Deity passes in procession through the then opened gate aforesaid. The next outer enclosure, or that which lies between the 3rd and the 4th ramparts is known as the Alindan Tiruvadi. It has grand entrances on the north and south sides under regular turrets, and a small newly made entrance on the east. The famous Chaudrapushkarini (or Moon's Tank) is found in this enclosure, in its north-eastern corner. The fifth rampart encloses Akalankan Tiruvadi with the famous "Thousand Pillared Hall" which measures about 500 by 140 feet with an average height of about 25 feet. The sixth and seventh ramparts bound respectively the Trivikraman Tiruvadi (commonly called Uttaravadi) and Madamalikai Sal Tiruvadi (commonly called Chitra Vadi). In the two last mentioned enclosures people are living to this day. There remains one more street to be described. Its name is Adayavala. It lies beyond the seven walls of Srirangam and has a boundary wall of its own. There are doors even in the last two walls and are closed and opened daily and are further watched by guards appointed therefor by the temple authorities. The temple of Sriranga Naichiyar is situated in the Akalankan Tiruvadi in the northwest. Before any account can be given of the minor temples and buildings, a notice is necessary of the antiquity of the chief shrine. The following is an account taken from the *Sriranga Mahatmya* (or Glories of Srirangam) edited by Yanamadala Ananthachariyar published and printed in the Viveka Kalanidhi Press in 1839.

CHAPTER I.

For the understanding of the system of Chronology which is referred to in the *Sriranga Mahatmyam*, a few explanatory remarks may be introduced. According to that system, upon which really all Hindu calendars are based and upon which the performance of our (Hindu) religious rites depend, we are now (1) in the 4955th year of the Kali Yuga, (2) of the 28th Maha Yuga (3) of the 7th or Vaitasvata Manvantara, (4) of the Svetahvarahakalpa. Be it observed that there is very little difference between the astronomical and Puranic divisions of time except in regard to those that are shorter than a day. Note also that with the ancient Hindus, religion was the chief incentive to the study of various branches of learning including astronomical and geometrical sciences. For instance, for the purpose of constructing various forms of altars for their sacrifices, they early cultivated a knowledge of geometry. Some European scholars hold the opinion that India is actually the cradle land of this science. In the case of astronomy, Professor Max-Müller has often pointed out that it had its first origin and development in India. The observations of Dr. Martin Haug in his introduction to the *Aitareya Brahmana*, go to show to what high stage of advancement this study was carried by the ancient Hindus. No real student of India's antiquity need, therefore, hesitate to consider the description of the Kalpa, the Yuga, and other vast periods mentioned in the Hindu Scriptures, to have had a scientific foundation.

The word Yuga is derived from the Sanskrit root Yuj (to join) and is allied to the English astronomical term "conjunction". Kalpa and Maha Yuga have reference to periods of time depending upon certain conjunctions calculated from and supported by such observable data as were available in very early days. According to the *Siddhanta Tatva Viveka* of Kamalakara Bhatta, planets, their apogies and nodes and other celestial points did at one time stand in conjunction at the first point of aries in the ecliptic; and will be found in conjunction again and again after the lapse of vast periods. The interval between any two conjunctions of this kind is denominated Kalpa. Aryabhata has divided the Maha Yuga into four equal Yugas under the names of Krita, Treta, Dvapara, and Kali. According to him 72 Maha Yugas make one Manvantara and 14 Manvantaras make one Kalpa of 1008 Maha Yugas. The interval from the first grand conjunction of planets in the current Kalpa to the beginning of the current Kali Yuga has been calculated to amount to 452.75 Maha Yugas (or Chatur Yuga) of 4,320,000 years each. It has been made out that the beginning of the current Kali Yuga took place, according to Aryabhata's system, at "Midnight of Thursday corresponding to the 17th—18th February A. C. 3102 old style".

In the 1st of these Maha Yugas, as the *Sthalapurana* quoted in the introduction observes, King Ikshvaku son of Manu of the Solar Dynasty in the north of India, anxious to worship God in Ranga Vimana sought the guidance of the sage Vasishtha. Vasishtha thereupon taught him the Ashtakshara manthra or eight syllabled Hymn, and enjoined him deeply to meditate on it. Ikshvaku obtained his meditation's fruition by obtaining Sriranganadha in the Trethayuga. He installed the Deity at a place about 4 miles from the gate of Ayodhya (Oudh) so as to face that city. This place was situated between the Sarayu and the Tamasa rivers. In connection with this installation King Ikshvaku celebrated a grand festival concluding the same with the Avabhrittha (Holy bath) on the day when the moon was in the Lunar Mansion called Uttara Phalguni in month of Minam (March). In commemoration of this event, a special Brahminsavam (or great ten day feast) is to this day annually held in Srirangam in the month of March. Thus obtained and installed on earth, Sriranganadha was, by Ikshvaku and his successors in the sovereignty of Ayodhya, worshipped for four Chatur Yugas. It is unnecessary for our present purpose to trace these princes' line in detail. Suffice it therefore to come at once to King Dasaratha who in the Tretayuga of the 5th Chaturyuga arranged for an Asvamedha or Horse sacrifice. On the occasion of this sacrifice, prince Dharmavarman of the Chola Dynasty in the south of India was invited to Ayodhya.

This Chola prince, happening to visit Sriranganadha, was everafter inspired with an eager desire to obtain Him for himself. During a subsequent Asvamedha sacrifice made by Sri Rama, son of Dasaratha, Dharmavarma was again invited and was present when Sriranganadha was presented to Vibhishana King of Ceylon (Lanka). On his return to the south, he was awaiting Vibhishana's arrival on the way to Lanka. Vibhishana, in his return journey alighted at noon for worship on the bank of the Chandra Pushkarini Tank situated between the two branches of the Kaveri, and placing the Deity on the Ananta Pitha, worshipped Him. Dharmavarma was invited to be in attendance during this worship. At length when Vibhishana wished to start thence, Dharmavarma induced him to stay there for a few days and arranged for the Brahmotsavam which was to commence on the following day. This festival was, thereupon, duly celebrated, and Vibhishana made a further stay of half a month. When, at last, he intended to start for his native island, he found himself unable to take the Deity, and felt much grieved and surprised. While he remained meditating, in this state of mind, he had a divine consolation; and with resignation, returned to Ceylon. Such is the antiquity of Srirangam as propounded in the Puranas. Ever since He was brought here by Vibhishana, He has been worshipped in the present site of His temple in the island of Srirangam.

The Tank Chandra Pushkarini is the chief Tirtha (or Holy water) in Srirangam, dedicated originally to the Deity under the name of Vasudeva. This Tirtha stands at about the centre of eight other Tirthas situated in its vicinity. To the east of it, is Bilva Tirtha, presided over by the Deity Srinivasa. In the south there is Jambu Tirtha with Mahadeva for its Guardian. South of Jambu is Asva Tirtha with Ananta for its presiding Deity. South of this, there is Palasa Tirtha with God Govinda. It is situated in the well known village of Jiyarpuram about 10 miles from Srirangam. In the equally well known Vipra Narayana Topo or grove on the west of Srirangam, is situated Punnaga Tirtha, Sripati being the presiding Deity. In the northwest there is Vakula Tirtha in Nuchchiyam village with God Madhava for presiding Deity. Directly to the north of the anciently inhabited part of Srirangam (Veli Tirumuttam i. e. outside the "Seven walls") is situated Kadamba Tirtha with God Uthamar for presiding Deity. The last for notice is Amra Tirtha in Talakudi village and Hrishikesh is the name of the Deity there said to preside.

The following table prepared from the particulars furnished by the Biographies of Sri Vaishnava saints will also be of use in determining the antiquity of Srirangam. Only such of these ancient saints, as directly and expressly allude to and refer to Srirangam in their writings are here mentioned.

Names of Sri Vaishnava saints who refer to Srirangam in their works	NATIVITY IN							
	Place.	Yuga year.	Cyclic year.	Month and date.	Bright or dark Fort-night.	Lunar Mansion.	Week day.	Year in relation to Christian Era.
1. Poykai Alvar	Kanchi (Conjivaram)	Less Drapers 822000*	Siddhanta	Alippa	8 B.	Gravana	Tuesday	B. C. 4202
2. Patattar	Mahabalipuram or Seven Pagodae				9 B.	Dhanu-akshata Sata-bhisak	Wednesday	
3. Peyalvar	Mylapore (Madras)				10 B.		Thursday	
4. Tirumalisapiran	Tirumalai (2 miles west of Poommalai)				1 D.	Magha	Tuesday	
5. Nammalvar	Alvar Tirunagari near Tiruvelly	Kali 1	Pramadhi	Vaikuni 12	15 B.	Vishaka	Friday	B. C. 3102
6. Kulasekharalvar	Tiruvanjikkulam (Malayalam)	37	Parabhava	Maxi	12 B.	Punarvasu	Thursday	B. C. 3075
7. Periyalvar	Srisripattur	46	Krodhana	Ani	13 B.	Svati	Sunday	B. C. 3056
8. Andal	do	97	Nala	Adi	4 B.	Purva Phalguni	Tuesday	B. C. 3005
9. Tondaradippodi Alvar	Mandagudi (Tiruchinopoly Di)	289	Prabhava	Merkali	14 D.	Jyestha	Tuesday	B. C. 2814
10. Tirappunzalvar	Urayer (near Tiruchinopoly)	312	Durmati	Kartikai	3 D.	Rohini	Wednesday	B. C. 2760
11. Tirumengai Alvar	Tirunagari (near Shiyali)	397	Nala	Kartikai	15 B.	Krittika	Thursday	B. C. 2706

* This is 1100 years before the commencement of the Kali Yuga. Add 3102 (B.C.) to express it with reference to the Christian Era.

CHAPTER II.

We have been led in the course of the account in the last chapter to mention one of the Chola sovereigns in the south of India. A short account of this Dynasty may not therefore be out of place here. Chera, Chola, and Pandiya, were, it is said, three kingly brothers who at first lived and ruled in communion at Kolkai on the banks of the Tamraparni in the modern Tinnevely District. Eventually a separation took place. Pandiya remained at home. Chera and Chola founded Kingdoms of their own in the west and the north. The later and more important capital of the Pandiyans was Madura. Valmiki in his great epic poem mentions all the three kingdoms as having existed in Rama's days (Vide Ramayana Book IV Chapter 41). The Mahabharata mentions a Pandiya as having bestowed the hand of his daughter Chitrangada on Arjuna and that the issue of this marriage was Babruvahana who had the glory of defeating in battle Arjuna himself. The kingdom of Solomon (1033 B. C.) is known to orientologists as having had trading connection with the Pandiya Kingdom and Indian antiquities have been traced by Professor Max. Muller himself to 3000 B. C. Later on the Pandiyans are known to have existed in the time of Megasthenes (B. C. 302) and the Cheras (Cheras) are mentioned in the inscriptions of Asoka (B. C. 250).

At present very little is known of the Cholas with whom we are chiefly concerned in this account of Trichinopoly and Srirangam, prior to the 10th century. About the end of the 7th century A. C. Tondanmandalam (capital Kauchi) then in the occupation of the Pallava kings of Vengi family, was absorbed by conquest into the Chola kingdom. About 877 A. C. the Chera kingdom too was conquered by the Cholas. Dr. Burdell has reduced the succession of the Chola kings from 1023 to 1255 A. C. as follows.

Karikala Chola (about 950 A. C.)

Raja Raja alias Narendra (1023 to 1064, 40 years).

Vira Chola alias Kulottunga Chola I alias Raja Rajendra alias Raja Rajendra Koppa Kesari Varma (1064 to 1113, 49 years, installed 1079).

Vikrama Chola alias Karikala Chola (1113 to 1128, 15 years).

Kulottunga Chola II (1128 to 1158 or so, ruled over the whole country for at least 30 years).

Vikrama Deva (reigned in 1235).

In 1064 A. C. Rajendra conquered the Pandiyans and established a short Dynasty of Chola-Pandiyan kings at Madura, his brother Jayankonda Chola assuming the title of Sundara Pandiyan. The Cholas thus obtained universal sovereignty in the south of India. They were however checked occasionally by the power of the Hosala Ballalas above the ghats in Mysore.

Trayur near Trichinopoly was the ancient capital of the Cholas. It is referred to by Ptolemy (130 A. C.) who describes it as the capital of Soranag (Chola Naik). This capital was afterwards several times changed. It was at Kumbakonam (Mallikapura, in the 7th century, Gangai Kondan Chelapuram in the 10th, and Tanjore early in the 11th.

The decline of the Chola Dynasty commenced probably with Kulottunga Chola II about the middle of the 12th century. A part of the Chola kingdom with the whole of the Pandyan was conquered by the Singalese about 1173. The Chera country was severed from

the Chola and absorbed into the Bellala kingdom of Dwārasamudra in the same century. In 1286, the 4th prince of Orangal dynasty ejected the Cholas from all their conquests in the Kalingana country. Toadamaudalam was probably re-separated in the 14th century after the rise of the Vijayanagar Empire. In the 14th century, the Cholas recognised the supremacy of the Bellala kingdom in the south and paid tribute.

In 1310 Alau-d-din Kilgi, Emperor of Delhi sent Malik Kafur to reduce the Yadava king of Dwārasamudra. The invaders were completely successful and the kingdoms of both the Cholas and the Pandiyans were overthrown. Malik Kafur and his successors held the country for 27 years.

The aspect of affairs was altered by the revolt of the Dekkani Mussalmans against their sovereigns in 1347. This led to the establishment of Bahmani kingdom in the Dekkan. About this time the Kingdom of Vijayanagar (alias Vidyanagara) gradually obtained universal dominion over the whole of southern India.

Kempanna Udayar, son of Bukkanna Udayar, held the Chola country for some years, his family ruling from 1363 to 1404 A. C. After the time of the Udayars, the Naik adventurers from Vijayanagar, the legitimate chiefs of the Chola and the Pandyan dynasties, and the chiefs of the Mysore families, carried on a long struggle for sovereignty. Finally the whole country fell under the powerful Vijayanagar kings of the 16th century.

Nothing is recorded of those who intervened between Vikrama Deva and the last Chola king traditionally called Vira Sekhara with whom the dynasty became extinct in the 15th century. According to local tradition and certain manuscript records, it was a quarrel between the Chola and the Pandyan chiefs, Vira Sekhara and Chandra Sekhara, that resulted in the latter sending to Vijayanagar for aid, and this occasioned the first introduction of the Vijayanagar armies into the Chola and Pandyan countries.

Nagamma Naik a general of the pseudo-Raja Rema Raja, acting for the real Raja, Sudasiva, then in captivity, was sent to drive out the Cholas. He got possession of Madura, but instead of placing on the throne of Madura the Pandyan king whom he came to aid, he began to administer the country himself. Enraged by this proceeding, the sovereign of Vijayanagar sent Nagamma's own son Visvanath to reduce the rebel. Visvanath defeated Nagamma and nominally placing Chandrasekhara Pandyan on the throne, really ruled the country from 1559 to 1568. Visvanath, also, induced Tanjore Raja to exchange Trichinopoly (then belonging to Tanjore) for Vallam; and thus Trichinopoly became apart of the kingdoms of Madura. Visvanath died in 1568. His son Kumara Krishnappa ruled from 1568 to 1573. This ruler's son who was also named Krishnappa (alias Periya Virappa) then held sway in conjunction with his brother Visvanath II (1573 to 1593). These joint kings strengthened Trichinopoly and Chidambaram. Next to them Lingaiya or Kumara Krishnappa II, and Virappa or Visvanath III, (sons of Periya Virappa) were likewise joint-rulers (1593 to 1602). Muttu Krishnappa (1602 to 1609) son of Lingaiya was the next sovereign. Of his three sons, Muttu Virappa ruled till 1623 and was residing at Trichinopoly. The 2nd son, the famous Tirumal Naik (1623 to 1659) left Trichinopoly for Madura and built great temples and palaces there. His grandson Chokkammalla alias Chokkalinga or Chokkappa, ruled from 1660 to 1682 though he was for a year (in 1679) deprived of Government in the middle. After he married (in 1673) the famous Mangammal, he gave himself up to private enjoyments living at Trichinopoly. He was succeeded by his son Ranga Krishna Muthu Virappa (1682 to 1689) who died leaving a posthumous son afterwards known as Vijaya Ranga Chokka Nadha. Mangammal's regency, from 1688 to 1704, terminated when the Naik prince came of age. Vijaya Ranga Chokka Nadha ruled from 1704 to 1731, when he died without issue. Minakshi his widow (1731—1736) adopted a son Bangaru Tirumala. But a quarrel ensued when the latter asserted his own independent right. Chanda Sahib, a relative of the Nabob of Arcot, by deceiving Minakshi and the adopted son, assumed the Government and put an end to the Hindu dynasty in Madura. Minakshi killed herself in despair. Satara Marhattas who were then called in aid by Tirumala besieged Trichinopoly and carried Chanda Sahib prisoner to Satara in 1741. Murari Row was left in charge of Trichinopoly in 1741, while another Mah-

ratta chief, administered Madura. In 1743, the whole was by a successful invasion incorporated with the Nizam's dominions. Bangaru Tirumala was poisoned afterwards. In 1748 Mahomed Ali besieged Trichinopoly and proclaimed himself Nabob of Arcot.

CHAPTER III.

Before entering at once on the subsequent history, we may pause for a while to consider the rise and growth of Srirangam during the period described in the last chapter. In the book called *Oluku* printed at Rajaratnam Chettiyar's Ripon Press, Madras, 1888, there is an account of the dedications made to Srirangam Temple and Deity by the Chola, the Chera, the Pandyan and the Naik chiefs.

Dharmavarma (who is the earliest Chola prince referred to in the latter part of Chap. I and to whom ancient history ascribes the installation of Sriranganadka Svami in Sriranga Vimana on the banks of the Kaveri) constructed a temple round the Vimana, the first enclosure round the Vimana, the Maha Mantapam in the front, the temple of Senni Mudaliar with tower thereon, Periya Tiru Mantapam alias Alabiya Manavalan Tirumantapam and the stone pavilion on the Chandrapushkarini bank.

Kili Chola who was a descendant of Dharmavarma restored or repaired the temple constructed by Dharmavarma, when owing to extraordinary floods, the said temple with the surrounding land had been immersed in the Kaveri sands.

Raja Mahendra built the 2nd rampart with 2 entrances, one of those being in the south and the other in the north. The northern one now stands closed. But the turrets on both the entrances still remain. He repaired and paved with stone the floors all round within the 2nd enclosure. He also raised the level of the Vimana round, within the 1st rampart, and paved its floor with stone.

Nanda Chola, a descendant of Dharmavarma constructed the old Naichiyar temple at Urayur; this fell into ruins, and on its site, the present temple was built by another Chola prince after a long time.

Kulasekhara Perumal, the sainted king of Kerala (Travancore) who was of Pandyan extraction, lived in the 1st century of the Kali Yuga, and contributed to the improvements of the temple. The front Mantapam known as Sesai Venrai Mantapam on the southwest end immediately close to the Vahanasala in the 3rd round, was built by this prince. He improved the pathway and the whole of this 3rd round. This round hence bears this prince's name (Kula Sekharan Tiruvadi).

Sri Vallabha Deva, who was a disciple of Bhatta Nadha or Periyalvar the sainted father of the lady saint Andal, built the outer Andal temple, when he accompanied the said lady saint and her father, from Srivilliputhur to Srirangam.

Tirumangai Alvar flourished in the 5th century of the Kaliyuga. The Pahalpathu Mantapam or 100 pillared hall in the 2nd round, the 3rd rampart with entrances and towers thereon in the south and north, the Pavitrotsava Mantapam in the 3rd round, the Varanda on the west including the portion now used as Vahanasala, the big Kitchen Halls in the east and south, the 4th rampart with entrances and Goparas thereon in the south and north, the Metta Alasingar Temple, the Cowshed (or Gosala), the Varandas on the east of Chandrapushkarini, and the Granaries on the south west, are the contributions of this saint. The 4th round or that between the 3rd and 4th ramparts, is still called by his name. Desavataira temple close to the Kolladam branch and the adjacent burning ground (or Paduran Torai) also bear his name. Notice here the big brick figures of Tengala Nannam, Garuda, Hanuman, Sankha, and Chankara which are found facing the east over and forming part of the aforesaid Kitchen Hall of Tirumangai Alvar.

Cholendra Simha built the Mantapam or stone pavilion to the east of Chandrapushkarini tank.

A four pillared Mantapam which stands to the east of Perumal Devar's four pillared Mantapam in Alhundan round, has the figures of Rama, Lakshmana, Hanuman, and Sugriva, cut in relief on its pillars. This is attributed to Kulottunga Chola I (1064 to 1113).

Kampaiya Dandaiya Nayakar, constructed Paravandeva temple on the north side of Chandra prabakaran tank in the Alhundan round. In the next or Akalanku street, the Sidarsana temple, Mantapam in Naichiyer temple, and the Thousand pillared Hall are also the contributions of this Nayakar. He dismantled the old cowshed north of the Thousand pillared Hall, and on the site thereof erected the Lakshmi Narayana temple, and certain Varandas on the east. The horse sided Mantapam in the Thousand pillared Hall and the big stone elephants on the two sides of the Mantapam to the north west of the same Hall are also described as the works of Pratapa Chakravarti Rama-nedha-Deva's Pradhani or prime minister Kampaiya Dandaiya Nayakar. So is also described the 4 pillared stone pavilion near Sudarsana temple.

Kariya Manikka Dandaiya Nayakar elder brother of the last mentioned Kampaiya Dandaiya Nayakar, improved the horse sided Mantapa and the elephant sided Mantapa described in the last paragraph.

Sundara Pandya, uncle of Vikrama and brother of Kulottunga Chola I (1064 to 1113), after completing his conquests and acquiring the title of Emperor, weighed himself against gold, pearls and precious stones, and with the money thus raised, completed the following charities. The raising of the first entrance into the inner most apartment, the filling up of the gap that existed originally between the Alaiyasaaravala Mantapam and the Jaya Vijaya entrance with pavement of its floor and the superstructure thereon, the flights of steps there on the east and west with curved parapets, the store rooms on either side of the inner Garuda temple there, the closing of the western side of the Alaiya Manavala mantapa, the Varandas all round the Rajamahendra round, the Pushpa (or Rower) Mantapam, the Yagamala, and the four pillared pavilions 24 in number which are called Thulapurusha Mantapams and which are situated in the first four rounds commencing with Rajamahendra round. The name Thulapurusha Mantapa appears to preserve the recollection of the fact that the said Emperor weighed himself against gold as already mentioned. These charities ascribed to the Emperor, are mentioned as the works of Pallava Virupparaya Kariya Manikkya done in the name of Sundara Pandyan.

In connection probably with the same Emperor, are the following dedications which appear in the accounts. A Thulapurusha Mantapam to the east of Senai Vengal Mantapam, another Mantapam in the same round to the east of the northern entrance, and the repair and the completion of the Thousand-pillared Hall commenced previously, and of the road in the vicinity. This Emperor repaired also the 3rd round and constructed Varandas there. To him are ascribed also Rathuazgi or Sranganadhas coat with precious stones, the Deity's Manikya crown, the diamond crown and various other most valuable jewels the gold plating over the Vimana and the adjacent parts, the gold plating and gold g of the Dhvajastambha (flag staff) and gold plates and gold vessels which are used during worship.

Vikrama Chola (1113 to 1123), son of Kulottunga Chola I or Akalanku as he is sometimes called, contributed to the temple charities by adding thereto the 5th rampart with its four towers and entrances, cowsheds in the north-east with Krishna's temple within their enclosure, Rama's temple in the south west commonly known as Ulandal or inner Andal Sannidhi, Viranga Naichiyer's temple in the north-west, the large Garuda temple, and the ground in the Alhundan round.

Kanka-Deva Singanar Tandaiya Nayakar constructed Arogya Sala (Health office) and the Varanda thereabouts, in the name of Pratapa Chakravarti. Garuda Vahana Panitua,

the author of the book of saintly biographies entitled *Divyasastra charita*, bore (among other titles) the title of Ranga Nadha's *Arogya sala Vallabha*.

The *Adipparai Mantapam* in front of the *Mettu Alasingar* temple is the work of Malay Perumal. The tower and pedestal of the last mentioned temple were constructed by "Chera" a Malabar prince.

To *Vira Narasinga Devar* (A. c. 1293), *Hosala Ballala*, a yadava prince of *Dvaya Samudra*, belongs the honor of constructing the Upper part of the last mentioned *Mantapam*.

In connection with the said *Mettalasingar* temple, *Ahular Vira Nadha Rayar* is said to be the author of the *Mohapou Koradu* (or fronting) *Mantapam*, that *Mantapam*'s stair case with parapets, and also the temple's kitchen hall. This kitchen hall is now used as *Desikar's* temple.

Tevaperumal was the son of *Ahular Vira Nadha Rayar*. The entrance, the pillars *decoron*, and the north part of *Akalaukan* (or 5th rampart) having fallen down, *Tevaperumal* reconstructed all of them.

Around the *Garuda* in the *Perya Tirumantapam* (i. e. *Alahuya Manavaa Mantapam*), a *Mantapam* was constructed by *Vala Nethu Rayar* by employing in it a mason named *Paraman*. In honor of this mason, the *Mantapam* has ever since been called *Paraman Mantapam*.

The 6th rampart and its 4 towers are the work of *Trivikrama Chola* after whose name is still called the street between the 5th and 6th ramparts.

Palkkonda Chola built the 7th rampart and its 4 towers. This rampart forms the outermost boundary of the *Mudanabikai Sal Tiruvadi* or as it is commonly called *Chitra Vid*.

In the north-west of *Chitra Vidi*, *Kathyuga Raman* constructed *Tirumangai Alvar Matam* and also other *Matams*. The restoration of the 7th rampart and its eastern tower is also ascribed to him.

The temple of *Taiva-pulleri-Vanuvor* (or God riding on *Garuda*) near and outside the northern most gate, the *Varaha* temple near and beyond the north east end of the outermost enclosure, *Adikesava Perumal* temple east of this, and the *Alasingar* temple near and beyond the west side of the outermost enclosure in the round known as *Kurai Pradakshinam* (or *sina ciroum*) are all said to have been founded by the *Cholas*.

The *Tunkka Nachiyar* temple is mentioned as *Rajendra Chola's* dedication. The same prince set apart also 2 villages for the upkeep of the same.

It will be thus seen that the town and the great temple system of *Srirangam*, became greatly extended and fortified in very early times, so as to comprise almost all main buildings now standing within the 7 walls or ramparts. Ever since the commencement of the *Mahomedan* period, *Srirangam* has been viewed by all foreigners as one of the most important fortifications in the south of India.

CHAPTER IV.

It is plain that from very early times the town or island of *Srirangam* has grown into prominence owing to its shrine and its Lord *Sriranganadha Svami*, a manifestation of *Vishnu*. Naturally therefore devotees of *Vishnu* under the name *Srivaishavas* have been from the commencement the chief residents of this locality, and other sectarians or religionists have ever been few and far between. Of these *Srivaishnava* devotees who have thus dwelt here from the *Chola* times, a few of the more important personages are now selected for notice from their having contributed an interesting chapter in *Srirangam* history.

In the 9th century A. C. flourished *Nadha Munihal*, the famous *Srivaishnava Yogi*. He taught his sister's sons *Kilai Abhattalvan* (or the east house sage) and *Melai Abhattalvan* (or west house sage) the divine way of singing and directed them to sing in this way the 4000 *Tamil* verses of the *Alvars*. From these sages, the present *Arayars* or priestly singers of *Dravida Hymns* in the temple, derive their descent. The chief works of *Nadhamunihal*

and (1) the scientific treatise entitled *Nyaya Tatva* or Reason's essence, (2) *Yoga Rasasya* or the mystery of Mind concentration, and (3) *Parusha Nirnayam*. In his latter days he retired to Kurukavalappan Ssanidhi (Gangai Kouda Chalapuram) in the South Arcot District.

Uyyakkondar (alias Pundarikaksha) and Manakkal Nambi (alias Sravanambara) who were born about the years 824 and 570 A. C. respectively, were the two most distinguished disciples of Nadhamunthal's wisdom.

Yamuna charya was the son of Isvara Munikal and grandson of Nadhamunthal. He was so called, in consequence of his having been born on the banks of the Yamuna or Jamna, when his father and grandfather were sojourning in that part of India. He was originally a wealthy zemindar in the district now known as Madras, but retired to Srirangam in his latter days, became an ascetic, and gave himself up entirely to religious study and teaching. His chief works are reckoned as seven. They are (1) the *Chathuslekti*, (2) *Stotra rainam* or Hymn of Hymns, (3) *Gitartha Sangraha* or Abridgment of Gita's meaning, (4) *Agamapramanya* or Proof of the authority of Pancharata, (5) *Siddhanta* or the three Siddhis or Demonstrations of three several verities viz: a. Intelligence or samvit, b. the soul or atma of which intelligence is the attribute, and c. God or Isvara. Yamuna charya was surnamed *Alavandar* or "He who came to rule," the sage having been, with this title, saluted by the Madras Queen on account of his victory in a public discussion conducted at her husband's court on the merits of the different schools of philosophy. He left a son known as Thiravarangapperumal Araiyar.

Thiravarangam was one of the five kumbas or "perfect" disciples of Alavandar. His descendants are still the recipients of honors in the temples of Srirangam, Srivilliputtur &c. His place of residence was the same as that of his still surviving descendants i.e. in the western row of the East Chittin street of Srirangam, close to and south of the eastern entrance to and from the temple. This was formerly Alavandar's Matam.

Ramanuja chariyar, called also by various other names, such as Udayavar, Sri Bhaskariyakarar Embaramanar &c. (vide Vaduva Nambi's hymn setting forth 108 names), was born in 1017 A. C. in Sriperumbudur. He was educated, and entered into Sanyasarama or the 6th order of life at Kanchi or Conjeevaram and was afterwards gloriously installed in the apostolic seat of Pariya Nambi, Alavandar and their predecessors in Srirangam. The present Sriranga Narayana Jiyar's Matam in the North Uttara Vadi was his residence. He acquired the management of the temple which was formerly under the Amudamars, and introduced several reforms therein. During his absence in the ancient Hosala (now Mysore) territory owing to the then Chola king's oppression of Srivaishnavas in Srirangam, he restored Thirunarayanapuram or Neelota temple and placed its worship on a permanent footing. He converted Ratta Deva, a Bramhika king of Dvara Samudra, into the Srivaishnava faith and the Visishtadvaitam philosophy. His propagation of this faith and philosophy in the southern parts of India and even in the north is recorded by all historians. His chief works are (1) *Vedanta Dipa*, (2) *Vedanta Sara*, (3) *Sri Bhaskarya* (all of which are commentaries on the Brahma Sutras), (4) *Vedantila Sangraha* a brief discourse containing a digest of Upanishad texts bearing on the Visishtadvaita philosophy, (5) *Gita Bhaskarya*, (6) *Gadyatraya*, (7) the *Nitya*, and (8) *Niyamanappadi*. In his latter years he resided on the site of the present Udayavar Sanath.

Madaiyandan, more shortly called Andan, was a sister's son of Ramanujachariyar, and resided in the East Chitra Street near the eastern entrance immediately to the west of Kurattavan Thirumandhai. He is the Patriarch of all the Srivaishnava Vadhudas, such as Annagar, Vadhuva Rangachariyar &c, who are still the recipients of important honors in Srirangam and other temples, and he was, during Ramanujachariyar's days, directly managing business in Srirangam temple. The present Korattu Maniyam office is said to have been originally held by Madaiyandan. His principle works are (1) *Prarthana Panchaka* or Five versed prayer to Ramanujachariyar, (2) *Trayakattu*, &c.

Madaiyandan's son Ramanuja Guru or Kandadai Andan, founded the temples of Ramanujachariyar in Sriperumbudur, and Srirangam. He left a son named Kandadai Thappur.

Kurattalvar, called also *Alvan*, was senior to *Mudaliyandan*, and both these apostles held the dearest place in the heart of *Ramanujachariyar*. *Alvan* abandoned great affluence for the crown of saintly martyrdom. His place of residence is still pointed out and bears to this day his name, being called *Alvan Tirumalai*. He was *Ramanujachariyar*'s assistant in the preparation of the *Sribhashya*. Among his works are (1) *Pancha Stava* & *Yamaka Ratnakara* (poem of two meanings), and (3) *Gadyatrayabhushya*. *Kuresa Vjaya* with commentary, passes under his name. He had two sons *Periya Bhattar* and *Sriramappillai*. *Paasara Bhattar* and *Vedaryasa Bhattar*, sons of *Sriramappillai*, are the heads of the two lines of *Tirthakara Bhattars* in the Temple that now reside in the North and South *Uttara Vidi*.

Embar or *Govinda Jiya*, is another of *Ramanujachariyar*'s 74 chief disciples. He entered into the *Sanyasi* or ascetic order of life while still young. His brother *Seiya Govinda Perumal* had a son *Sripatanakasadasar*, whose son *Embar* gives the name to, and is the head of, the present *Acharya Purusha* or priestly class of *Embar Aiyangars* found in different parts of the south. This family still enjoys a *Tirtha* honor in the *Srirangam* temple. *Embar* had no separate residence but was ever staying in *Ramanujachariyar*'s *Matam*. His great disciple was *Periya Bhattar*.

Tiruvarangath Annadavar, from whom *Ramanujachariyar* obtained control over *Srirangam* Temple, resided close to the west of the present residence of *Embar Aiyangar* in the North *Uttara Vidi*. He became a devout disciple of *Kurattalvan*. He is the author of *Ramanusa Nattandadi*, a poetical piece in honor of *Ramanujachariyar*.

Arulalapperumal Embarnummar originally resided in the north *Chitra Vidi* in the place now forming *Gopala Dasa*'s premises. *Jnana sara*, or *Wisdom's essence*, and *Prameya Sura* or *Truth's essence*, are among his religious works.

Anandalvan was also a devout disciple of *Ramanujachariyar*. He had two sons *Ramanuja Pillai* and *Srinivasa Appan*, and through these are descended the various *Acharyapurusha* families known as *Anandan Pillai*. From the fact that he at once undertook the holy gardening at *Tripati* for the purpose of offering flowers to God, at the very first suggestion of *Ramanujachariyar* and notwithstanding the distance and climate there, he was greeted by the name *Anpilai* (*Manly son*), and this name accordingly is still retained by all his descendants. *Anandalvan*'s family are still recipients of high honors in *Tripati* and other holy shrines.

Periya Bhattar lived in the latter part of the 11th and in the beginning of the 12th century. He is a most important contributor to both the Sanskrit and the Tamil *Vedantas* of *Srivishnuvas*. Among his numerous works may be mentioned the following: 1. *Sahasra namabhushya*, (2) *Sriguna Ratnakosa*, (3) *Srirangaraja stava*, (4) *Ashtastoti*, 5. *Kriyanapa*, (6) *Tanuloki*, and (7) commentary on *Kanikadyaya* of *Varabapurana*. His conversion of the *Advaitavadanti*, known subsequently as *Nanjayar*, into the *Visishtadvaita* faith, is found recorded in local histories.

Nanjayar's chief works are--(1) Commentary on *Tiruppavai* known as *Tirayappadi*, (2) a commentary on *Tiruvay Mohi* known as *Oupatinayirappadi*, and the commentaries on (3) *Second Tiruvandadi* (4) *Kannimun Sirttanbu*, (5) *Tiruppallandu* and (6) *Gadyatraya*. He is also known as *Satabhishekannayar*, from the fact that he completed one hundred courses of lectures on the *Bhagavadvisayam* or the *Exegesis* of the *Tiruvay Mohi*.

Sripatprakasika Bhattar was the grand son of *Sriramappillai*, and has been so called from his learned and well known commentaries on *Ramanujachariyar*'s (1) *Sribhashya*, (2) *Vedanta Saagraham* (3) *Saranagati Gadya*, as well as by *Sribalopamushad Bhushya* and other works. He was the disciple and note taker of the lectures of *Varadagura*, the author of (1) *Prapanna Pariyata*, (2) *Sribhashya Prameya mala* and (3) *Tatvasara*, and other works.

Kura Narayana Jiya was also a disciple of *Periya Bhattar*, and is well remembered for his service in connection with *Parthasarady* temple, great *Garuda* temple, *Alasingar* temple in the *Kara Pradukshina*, *Hayagriva* temple, and *Sudarsana* temple. He is the author of the standard commentaries on *Dazapanushad*, and *Sudarsana Sataka*.

Nambillai, known also as Ulahariyar or Jagadguru, was a disciple of Nanjiyar and was in his early years named Namburi Varada Rayar. His works are the commentaries on (1) Tiruvalluvar, (2) Kamman Siruttambu, (3) Tiruppaḷandu, and (4) Tiruvaymoli. In fact all the commentaries now received as standard classics on the Hymnal of 4000 verses are but notes of the lectures of this great sage. The eastern side of Rajamahendrapuram Round in the great temple is still remembered as the place where this sage used to deliver his religious lectures.

Periya Achappillai was the elder of the two renowned disciples of Nambillai, and is known also by the names of Abhaya Pradana Rayar and Srīmat Kṛṣṇa. He was the author of (1) the Standard commentaries on all the Śrīvaiṣṇava Hymnal of 4000 verses, (2) Paranda Rāṇayam, (3) Navarathna mala, (4) Sakala Pramāṇa Tatparya, (5) Gadyatraya Vyākhyanam, (6) Alavandar Stotra Vyākhyana, (7) Tanisloki, and several other works.

Vaṇakkū Tiruvadiṇṇai, the 2nd of Nambillai's great disciples, has left a commentary of 8611 *gandas* (82 syllabic lengths) of Tiruvaymoli, which, as to quality and quantity, is regarded as the greatest work extant in the whole range of Śrīvaiṣṇava Sanscrit-Tamil literature. He was the father of the sages Pillai Lokachariyar and Aṭṭaiya Maṇavala Nayanar.

Ulahariyar, otherwise called Pillai Lokachariyar, and his younger brother Nayanar Achariyar are familiar to every reader of the modern *Davidian Digest* of the Viśiṣṭadvaita philosophy. Their famous works are known by the names of *Aṣṭadāsa Rāṇayam* and *Acharyar Hridaya*, than which it is impossible to name a more scientific and philosophical discussion of real Hindu faith.

Vadantachariyar was one of the disciples of Kadambī Ramanuja Pillai, who was one of the followers of Nadadur Annal. This Nadadur Annal was a disciple of Ramanujachariyar's disciple Engalalvan. Among his Sanscrit works may be mentioned (1) *Gitabhāṣya Tatparya chandrika*, (2) *Pancha Raksha*, (3) *Sankalpa Suryodaya*, (4) *Pudukasahasram*, (5) *Tatvatika*, (6) *Saladasāhni*, (7) *Adhikarama Stravali*, (8) *Tatvamukta kalapa* and its commentary, (9) *Nyayariddhanja*, (10) *Stotras or Hymns* (of which the *Nyayadasaka*, the *Daya sataka* &c. represent the highest flights of his devotion and almost adopting the *Marjara krisora Nyaya* of the *Tengalais*), (11) commentary on *Isavasyopanishad*, (12) *Dramidopanishad Tatparya Ratnavali*, and (13) *Tatva Dipika*. *Achchuta-sataka* is a memorial of his proficiency in the Prakṛita dialect. The *Desika Prabandā* is his contribution to Tamil poetical literature. Of his 82 *Rāṇayams*, the chief is *Rāṇasyatraya Sara* relied on by the *Vadagalai* sect of Śrīvaiṣṇavas. Vadantachariyar's disciples were his son *Varadachariyar*, called also *Nayanar achariyar*, and *Brahmanantra Jiyar*.

Sriśailavādha, surnamed *Tiruvaymoli Pillai* was the author of *Svapadesa* or esoteric commentary on *Periyalvar Tirumoli*, the 2nd of the 24 hymns constituting the Śrīvaiṣṇava Hymnal of 4000 Tamil verses.

The famous ascetic *Maṇavala Mamunihal*, (1370 to 1443 A. C.) was the chief disciple of *Tiruvaymoli Pillai*. His principal works are (1) commentary on *Periyalvar Tirumoli* up to canto 1, where *Periya Achim Pillai's* commentary still extant commences, (2) commentaries on *Jnana sara* and *Pramēya sara*, (3) *Pramāṇa-therattu* for *Idu*, being a full collection of Sanscrit passages of reference in the *Idu* commentary on *Tiruvaymoli*, (4) *Tiruvaymoli Nuttalaḍa*, abridging the contents of the century of verse-decades constituting *Tiruvaymoli*, (5) *Yati Rāja Vṛasati* in honor of *Ramanujachariyar*, (6) commentary on the hymn of 108 verses as in honor of *Ramanujachariyar* by *Tiruvarangattamudanar*, (7) commentaries on *Mumukshupada*, *Tatvatraya*, *Śrīvaichāṇabhāṣana* and, *Acharya Hridaya*, (8) *Artiprabandā* a Tamil metrical hymn in honor of *Ramanujachariyar* &c. He left eight great disciples each of whom was the founder of a line of apostles which has come down to our own day. These disciples are (1) *Vaṇamama Jiyar* (2) *Paravastar Patirapiramiyar*, (3) *Periyajiyar* of *Tripati*, (4) *Kovil kaudada Annan*, (5) *Pratvodi Bhavanakaram Annan*, (6) *Erimbi Appa*, (7) *Appalai*, and (8) *Appalan*. The present temple in the South Uttara Vēdi bearing his name, continues so from his residence.

Having thus far given a brief sketch (by way of specimen) of the important personages who have from time to time made Śrīraṅgam their home, I may close this part of the subject by giving the following table which exhibits in one view the date and other particulars of these sages.

Names of the Srivaishnava gages.	Place	Sativ-y e		Month and date.	Bright or Dark fortnight.	Lunar Mansion.	Week day.	Year of the gage.	Remarks.
		Kul Yuga Year.	Cyclic year.						
Padikemmalai	Veranarayanapuram or Kottumanur Kovil (S Arcot District)		Sabharit	Jun	15a	Anuradha	Wednesday		* This gage was performed in 1686 when the garrison of Arcot was burnt and the latter abandoned.
Uyakkalor	Tiruvallari (10 miles north of Trichinopoly)	3927	Parabhava	Chittirai	15a	Chitra	Monday	826	
Manakkasambu	Manakkal (10 miles north-east of Trichinopoly)	3970	Virodhi	Masi	14a	Magha	Wednesday	870	
Alavander	Kannangudi (one mile from Kottumanur Kovil)	4017	Dhruva	Adi	16a	Uttarashra	Friday	910	
Tiruvazhappervumal Arayar	Srirangam	4055	Pingala	Vaikasi		Anuradha		957	
Pariya Nambi	Do	4068	Hirvilambhi	Magha	5a	Dyuthi	Wednesday	994	
Tirukkottiyar Nambi	Tirukkottiyar (Madura District)	4068	Sarvajit	Vaikasi		Chitra		987	
Tirumalai Andan	Alabar Tirumalai (Madura District)	4068	Sarvajit	Vaikasi		Dhanodita		988	
Tirukkachchi Nambi	Poonamali	4110	Samyak	Masi		Kritika		1010	
Bannanacharyar	Srirangam	4119	Pingala	Chittirai	5a	Ardra	Thursday	1017	
Anandacharyar	Srirangam (near Kottumanur)	4154	Vijaya	Chittirai	15a	Chitra	Friday	1053	
Kavattalvar	Korai near (Coimbatore)	4131	Pranodita	Tai	5a	Masi	Sunday	1091	
Madaliyandan	Pachchaperumal Kovil (near Poonamali)	4135	Pranodita	Chittirai	15a	Punarvasu	Monday	1085	
Embar	Maduramangalam	4126	Krodhina	Tai	15a	Punarvasu		1026	
Pariya Bhatlar	Srirangam	4175	Ananda	Vaikasi	16a	Anuradha		1074	
Nalliyar	Seingeri (Mysore)	4154	Vijaya	Panguni		Uttara Phalguni		1054	
Nambillai	Nambur (near Srirangam)	4225	Praranga	Kartikai		Kritika		1227	
Pariya Achchappillai	Sengannur (near Coimbatore)	4260	Pranodhi	Arani	5a	Rohini		1154	
Vadakku Tiruvodippil	Do	4260	Pranodhi	Arani		Rohini		1154	
Uthayyar	Do	4314	Srimukha	Aippasi		Saranga		1213	
Tiruvay moopillai	Alvar Tirumagari	4408	Praranga	Vaikasi		Vishakha		1307	
Manavala Maranahall	Do	4471	Sadharana	Aippasi		Mula	Friday	1370	
Vedantacharyar	Tirupiti (near Coimbatore)	4968	Vibhava	Perattasi		Saranga		1268	
Vazudacharyar	Do	4417	Nala	Arani		Rohini		1316	

CHAPTER V.

To continue the political history: Chanda Sahib by deception obtained possession of Trichinopoly in 1740. In 1748 Mahomed Ali seized Trichinopoly and proclaimed himself Nizam of Arcot. In the contest between the French and the English in the south of India

Between 1747 and 1763, the French espoused the cause of Chanda Sahib, and the English that of Mahomed Ali. After his defeat at the battle of Ambur, the latter fled to Trichinopoly where he was besieged by Chanda Sahib, the French, and the Mahrattas who took up their position in the island of Srirangam. To draw up a portion of the besieging force from Trichinopoly, Chve, then an officer in the garrison, undertook the famous expedition to Arcot. This move had the desired effect. Shortly afterwards, a detachment was sent under Major Lawrence through Tanjore District to relieve Trichinopoly. The French attempted to intercept but without success, while Captain Dalton almost immediately afterwards successfully attacked a body of men sent by Duplex to enforce the army in Srirangam and prevented it from joining the besieging force. On this, Chanda Sahib's troops deserted him. He was himself put to death and the siege of Trichinopoly was eventually raised. The principal operations during this portion of the war were carried on in the island of Srirangam and the villages along the old road from Madras to Trichinopoly.

On Chanda Sahib's death, the General of the Mysore army, who had up to that time assisted Mahomed Ali, claimed Trichinopoly as the reward for his services. His application to be put in possession of the city was refused, and he retreated to Srirangam, and aided by the French laid siege a second time to Trichinopoly, attempting to reduce the same by famine. Major Lawrence was sent to the assistance of the besieged force, and shortly after his arrival, the French in Srirangam were reinforced by a large detachment sent by Duplex. On this, the besiegers moved their camp and took up a position a little beyond the present Race Course with a view to intercept all supplies brought into the city. Here they were attacked and utterly defeated by Major Lawrence in the battle of the Golden Rock. Major Lawrence went into Tanjore to obtain reinforcement from the Mahratta Raja of that place. On his return, the French unsuccessfully tried to intercept him, as he marched towards the city through the open plain lying to the east not far from the present Central Jail. In the battle of Sugar Loaf Rock fought not far from the same place, the French and the allies were again defeated. The only other incident in the actions round Trichinopoly, of any important interest, was the unsuccessful attempt made to surprise the city by night attack on the Dalton Battery situated northwest of the fort, which is now the only undemolished portion of the old fortifications. The siege of Trichinopoly was at last raised on the conclusion of the provisional treaty between the French and the English in 1754. War however broke out again almost immediately, but the interest in this portion of the conflict centers in the siege of Fort St. George, and Sir Eyre Coote's victories, and the skirmishes that took place round Trichinopoly were insignificant and unimportant. By the Treaty of Paris in 1763, Mahomed Ali was recognized Nabob of the Karnatic. In the wars that followed soon afterwards with Hyder Ali and Tippu, the district of Trichinopoly was devastated more than once but it was not the scene of any independent actions that were fought. About 1800--1801, Trichinopoly passed into the hands of the English.

CHAPTER VI.

At the commencement of the 19th century, the British Government of Madras obtained possession of the Karnatic including Trichinopoly District. Consequently in 1801, the said Government assumed that general control of all our religious institutions, which before had successively vested in the Hindu Rajas and the Mahomedan Nabobs. It continued to exercise control over these institutions till 1841. The total number of Hindu temples great and small benefited by Government and by individuals in this district was calculated by Mr. Lushington (Letter to the Revenue Board dated 17th June 1818) to amount to two thousands. Of these temples, the first in celebrity and size has been the great pagoda on the island of Srirangam. This, like the other pagodas, had, as stated by Mr. Wallace, considerable tracts of land from the produce of which its expenses were defrayed. It is said that 57 villages in this district originally belonged to the pagoda, which continued in full enjoyment thereof until (1775) the time of Nabob Wallaja, when the villages were attached and the sum of Rs. 42,584 was nominally allowed and continued till the last year of the Mahomedan rule. But this was not, as observed by Mr. Lushington, the full allowance fixed for the pagoda. Upon the establishment of the

(a) 1a (b) 20. N. B.—The figures in the footnote refer to the general number in the annexed list of documents.

British rule. Mr. Wallace determined that the expenses, which according to the scale then fixed amounted to Rs. 40,178-14-3, should be supplied from the Government treasury. This was exclusive of all voluntary offerings to the Pagoda which was to be set apart in order to form a separate fund for repairs. In Fasli 1223, Mr. Travers, being of opinion that the allowance was higher than necessary, reduced it to Rs. 35,000, which is the amount at present allowed to the pagoda. The extra revenue of the pagoda included presents from visitors, rents of shops constructed within the boundary walls of the pagoda, rents of lands adjacent to the walls, and jodi or fees paid by servants of the pagoda. Mr. Wallace fixed the scale of fees to be paid by each officer or servant and this continued. In some subsequent years, the offices were at intervals put up to auction and sold to the highest bidder, but complaints arose from various quarters and in 1808 the practice of sale was discontinued and Mr. Wallace's scheme restored. In 1837, another express order was issued that Maniyares & Co. should be given to Tengalais only. About the year 1840, the Court of Directors issued instructions for the withdrawal of Government interference with temple management and directed that the temples be placed under trustees who professed the faith according to which the worship in such temples was to be conducted. The trustees thus appointed were at the same time made amenable to courts of justice for all breaches of duty. It was resolved in 1842, with respect to Srirangam temples, that the Stalattars who were the local managers from time immemorial should, together with two independent persons to be appointed by Government, be entrusted with the entire management. These Stalattars were the representatives for the time being of the families of Vadhula Deaka Ranganahar, Parasara Bhattar, Veda Vyasa Bhattar, and Ottanambadi. Annangar's family was however for some reason or other excluded from participation in the management. The Archakas who claimed to become one of Government nominees were declared ineligible and unfit to associate with the Stalattars, being themselves ministerial officers in the Temple. In 1868, when the Religious Endowment Act XX of 1863 was enacted, a further change was introduced in the Derastanam Management. Though for a time it was doubted whether Srirangam Trustees were subordinate to the Committee appointed under the Act, the point has been finally settled in the affirmative by the Judicial decisions, and the Members of the Committee have been declared to have authority to appoint and dismiss a Trustee. As to the scheme of religious worship and regulation of ceremonies, the following points are worthy of notice. The Srivaishnavas, who alone are the performers of religious services in the temple, are divided into 2 sects, the Tengalai and the Vadagalai. They mutually differ on 18 important points in their religious doctrines and observances, and bear also different marks on their foreheads. The Tengalai characteristic in the Namam or forehead mark, consists (popularly speaking) in the bottom or elongation of the white mark over and on the noseline, which is absent in the Vadagalai mark. In one of the earliest decisions Mr. Latham, the Zillah Judge has settled (1808) that Tengalais possess absolute superiority over the Vadagalais within the Suptasaprekaram on the island of Srirangam, that Tengalais are the dictators in all the ceremonies to be performed to the Sramies therein, that they alone have the right to perform the ceremonies in the houses of Vadagalais and others. Mr. Blair observes (1833) that all rights, respects and performances of ceremonies within the 7 walls of Srirangam have been confirmed by the Zillah Court on the Tengalais and that the said decree has been subsequently confirmed by the Sadar Court. This decision, standing as it does unaffected by any subsequent decision of a superior Court, has been held by the Judges of the Southern Provincial Court (1835) to be final and unalterable by any authority whatever. They held also that Tengalais should be supported and protected in the free and peaceful enjoyment of their exclusive privileges aforesaid and that any sect who might interfere with them should be punished. Mr. Justice Holloway (1864) was of opinion that the putting up of a Vadagalai mark anywhere in Srirangam was an offence. Mr. Pennington has declared more than once that the Temple is a Tengalai Temple, and Mr. Martin in 1880 expressed himself thus on the point, "It has been over and over again decided that this Temple is a Tengalai Temple in so far that the Tengalai sect have superior voice in the regulation of ceremonies and the Tengalais have often suc-

(a) 337 338, 339 20 para 12. (d) 85. (e) 101 para 1, 102. (f) 22, 23, 24, 101a, 102 103 104, 105 106
 (g) 33 34 225. (h) 101 para 5. (i) 2. (j) 51 para 4. (k) 83 para 5. (l) 53 para 6.
 See also 232. (m) 207 para 58, 214 para 21. (n) 238 para 5. " 76

ceeded in preventing the Vadagalais from putting their Namam in the Temple" Thus from the earliest times, decisions have settled that Sriranganatha Swami Temple is Tengalait and that all the ceremonies should be conducted solely according to Tengalait faith. The Vadagalais have no right to recite Prabandas and Vedam, and this right belongs to the Tengalais only though repeated and varied attempts have been made from time to time to invade the Tengalait rights thus established, all such attempts have been rendered fruitless by public tribunals Magisterial and Civil. No procession with Vadagalait insignia is allowed in Sathaparakaram or the "7 Walls of the Temple". All the hereditary honours in the Temple appertain to Tengalais alone even to this day and not one Vadagalait can claim any of such honours. The Sthalattars (so well known) are all Tengalais. The servants were all originally, and mostly even now, Tengalais. The minor temples belonged to the big temples and were originally wholly Tengalais and even now they are so in substance. The only important servants of the Temple who now seemed to be Vadagalait and who have for some time past been allowed to succeed to their father, (not so under any claim of right, but probably from difficulty in procuring substitutes every now and then, and through favour,) are the Archakas. They are subject to the general directions of Trustees, they can be fined, suspended and are liable to be dismissed by the Trustees; they must render account to the Trustees for jewels &c. left with them, and they cannot absent themselves without leave from the Trustees. These Archakas originally bore the Tengalait Namam. This fact is proved by the most ancient paintings found in the Temple itself. Observe for instance the paintings in the roofs of the Ananthi Mantapam and the Garuda Mantapam, and those on the Kutta Gopuram walls &c., where the Archakas are represented as wearing the Tengalait mark while ornamenting Sriranganatha, while announcing Hina, while accompanying Hina on the elephant vehicle, and in various other situations. The few other servants that now wear the non-Tengalait mark (or Vadagalait mark) are the Uthiyakars and the Sthanigas. But these are the illegitimate purchasers of the services from their original owners, the Tengalais. It has been moreover settled by public authorities that even these non-Tengalait Uthiyakars &c., should under all circumstances abide by Tengalait rules. As for the 2 minor temples which alone are now allowed to remain in the possession of the Vadagalais the chief or more important one is the Desikar Temple. Even this temple wears the proper Tengalait mark at the very entrance, and it has been ruled that the image within this is Tengalait, and that this image as well as the one in the other (that is Nadhamuni Temple), should not be carried out or exhibited with the non-Tengalait. The proper mark for the Nadhamuni Temple as well as for the Desikar temple being Tengalait, contrary marks in the former have been ordered to be removed when inserted, and Tengalait mark restored in the latter when demolished by Vadagalais. There is not one Vadagalait mark in any Temple, Mantapam, Vehicle, where God alights, or on any other article consecrated to His use. On the contrary there are innumerable Tengalait marks found in various situations. They are found for instance on the jewellery, utensils, paraphernalia, vehicle, turrets, entrances, walls, pillars and the paintings and carved figures therein. The different car-ornamentations and the different portable par-

(g) 2, 21, 24, 25, 26, 27, 214 para 21, 207 para 86, 239 para 5, 89, 103, 109. See also para 80, page 85, Introduction in C. Ramachandraray's collection of decisions on the Hindu Law of Marriage &c., Ed. 1892. Also the foot-note 3, &c. (f) 20, 31, 33, 37, 38, 40, 41, 42, 43, 45, 46, 50, 51, 52, 53, 54, 133, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 177, 247, 248. (a) 8-9, 10, 37, 85, 40, 41, 42, 43, 55, 56, 57, 58, 59, 62, 63, 64, 82, 83, 86, 87, 89, 90, 92, 287, 288, 290. (c) 39, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 40, 45. (d) 281, 283, 289, 334. (e) 22, 44, 60, 61, 68, 69, 835. (w) 3 to 7, 12, 23, 18. (x) 3, 12, 29, 30, 32, 33, 113, 136, 159, 168, 188, 192, 324, 34, 157, 160, 249, 250, 258, 257, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 303, 304, 305. (i) 164, 165, 166, 167, 168, 173, 174, 175, 176. (j) 75, 76, 81. (k) See 46, 47, 48 even as to those presented by Anubala Jiyar. (l) 132, 140, 141, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 181, 214, 238, 239, 240, 241, 307, 308, 309, 310, 311, 312, 313, 332, 333. (m) 157, 160, 249, 33. (n) 184, 297, 34, 166, 298. (o) 74, 297. (p) See also para 47 page 2. Introduction in C. Ramachandraray's Collection of decisions on the Hindu Law of Marriage &c., Ed. 1892. (q) 34, 70, 71, 218, 219, 220, 300, 301. (r) 11, 13, 14, 15, 16, 17, 21, 24, 25, 26, 27, 59, 64, 86, 87, 89, 94, 143. (s) 75, 76, 81. (t) 1, 77, 78, 80, 77, 78, 79, 80, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 215, 217, 216, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 303, 304, 305. (u) 164, 165, 166, 167, 168, 173, 174, 175, 176. (v) 75, 76, 81. (w) See 46, 47, 48 even as to those presented by Anubala Jiyar. (x) 132, 140, 141, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 181, 214, 238, 239, 240, 241, 307, 308, 309, 310, 311, 312, 313, 332, 333.

ions prepared at different seasons for special festivals, including for instance Vendur chaprams Alim Pallakku &c., of Vadagalai devotees, as well as the decorations in the great Ekadas. Pandal, bear innumerable Tengalai emblems. The chief deity Ranganadha Svami himself is ornamented with this mark. The evidence for the Tengalairs, thus accumulated on all sides and from true immemorial has led every impartial observer to pronounce the Srirangam Temple to be Tengalai in every respect. For some time past, the management of the Temple has not been so well as it ought to be. The chief reason for the defect lies in the fact that in the nomination of Trustees and Members of the Committee, the true rule of guidance has not been strictly followed. The duty of Government in this behalf has been stated even in the preamble of Regulation VII of 1817 to be to follow the real intent and foundation of the Trust. The Members of the Committee should, according to section 8 of Act XX of 1863 be appointed only from among persons professing the faith for the purpose of which the Temple was founded or maintained. In the rules framed by Government in connection with the supply of vacancies in the Managing Committee under the said Act by election, it is specially provided in clause 15 that no person shall be entitled even to vote unless he professes the religion for the purposes of which the religious institution in question was founded or is maintained. In the case reported in VIII Madras High Court Reports Page 68, the Honourable Judges held that the question of succession to the Management of a religious endowment depended upon the rules of foundation gathered from the evidence of usage or otherwise. The decision in the Indian Law Reports VII Madras 222 is also an authority that the Trustees should be of the sect to which the Temple belongs. In Civil Miscellaneous Petition No. 884 of 1881 Sir C. A. Turner C. J. and Mr. Justice Muthusamier ruled that in accordance with the letter and spirit of Act XX of 1863 the concerns of a religious institution should be directed by persons of the persuasion to which it belongs — persons whose religious convictions will be enlisted in support of their fiduciary office. See also Judgment in Appeal Suit No. 89 of 1883 where the same Judges expressed that appointment of a Trusteeship of a Pagoda should be from among persons of the sect to whose cult the Temple is devoted. Observing further that the nomination of 2 men to the post of Trustees in Srirangam, without strictly conforming to this general rule of law dictated from the wisdom of experience, has produced disastrous and serious results. In filling up the vacancies in the Committee in recent years some care has been taken to increase the Tengalai element. But this is not strictly enough. When once the character of the institution is determined, none should be appointed in its executive board or working staff, who is not of the same persuasion as that of the institution. If this principle is followed with regard to the great Srirangam Temple with which we are at present concerned, there is fullest assurance for preserving its ancient splendour to many generations to come, and for perpetuating it for several centuries more in its original style. It is earnestly hoped that in the revised legislature now in contemplation to better regulate the working of all religious institutions in this Presidency, a special attention will be paid to this part of the subject also, as the present mode of working is not in all places quite satisfactory.

CONCLUSION.

In the proposed programme of Archaeological Survey operations for the year 1895-96 in this presidency, this great temple of Srirangam is brought to notice prominently. It is described as one of the largest and most important temples of Southern India standing in an enclosure measuring 3872 by 2521 feet.

The old (Brahman) habitation of Srirangam was, as already remarked, outside the seven walls (Vel-Tirumittam), until the residents recently changed their abode and began to live inside the Saptaprakaram about the time of the Mahomedan invasion. It then consisted of five streets, and their names are still preserved in the classification of the Temple Adyapkas. The street first noticed is known as Vadukku Mada Tira Vidi, which came subse-

(n) 2, 171, 172, 313, 824.

the Jalloway &c.

(p) 306.

(s) Mr. Latham, Mr. Blair, Mr. Pennington, Mr. Malby, Mr. J. 15.

(o) 126, 127 (para 2 and 4) 132, 207, 210, 212, 213, 221, 222, 223.

to be called Pillai Lokachari's Tiru Vidi in memory of this great sage's residence there. Pillai Lokachari's father, Vadakku Tiru Vidi Pillai, is still remembered in connection with this street. It is identical with what is now known as Srirangam street and runs from west to east. No houses are there in existence now, but the garden is still the original house next to the Temple, and are reckoned by Marais (in the old days). There are still visible ruins of Adikesava Perumal Temple and of the old temple of Lord Venkateswara towards the north east of this street, and the Sukravara Topa (used formerly every Friday by Sri Ranganadaswami) is on the north west. From the southernmost point of this Vadakku Mada Street ran Kilakku Mada Tiru Vidi from north to south, which may be better identified as Nalappillai Street, with Kattai Alasingar Temple as the southernmost limit. Further on to the south, at the distance of about a furlong from this Alasingar Temple is to be found the ruins of Rama's Temple where Pillai Lokachariyar is said to have revealed the secrets of philosophy and religion to his disciples. From the said Alasingar Temple to the modern Kala Adayavalandan, ran the old Terku Mada Street corresponding to Pattabhiram Aiyar's street appearing in the accounts, and there is still a broad entrance or gate way, opening out on the west. The present East Adayavalandan, was formerly called Mada Tiru Vidi. The rampart on the south was an after-construction, during the time of Poriya Bhattar, by Akahanka Brahma Rayar. The destruction of the House of a devotee named Engavarman in the North Mada street, where it touched this rampart is mentioned in the Ala commentary of Tiruvaymoli as one objected to by Bhattar. Dalaray Agraharam is the modern name of the last of the five streets, viz. Ul-Kalakku or Nedavi. Tiru Vidi, which ran from west to east and almost bisected the Mola and Kala Mada streets. Nedavi Tiru Vidi Bhattar (Srataprakesika Bhattar) and Nambillai are still remembered as the residents of this Street.

Gradually, the residents of the above streets began to occupy the Chitral and Uthara streets, and the regular processions of the Deity around the old streets commenced to be stopped. As the population within the temple increased, the temple authorities themselves were looking after the sanitation, until in 1871, the Municipal Act (III of 1871) was introduced, and the Government relieved the temple of this portion of the business and undertook to do it for the temple more systematically. Mr. Whiteside was the first President of this Municipality, and his successor was Mr. Pennington who carefully guarded the rights and privileges of the temple as they stood from time immemorial. The temple authorities have been assisting the Municipality in various ways, and contribute a certain sum towards the upkeep of the Local Hospital. The present Hospital building is the re-construction of Rajah Sri Savala Ranganatha Mudaliyar Kt. C. I. E. in the year 1885. In 1861 a separate Post Office for Srirangam was established and in 1882 a Sub-Registrar's Office was also constituted. Five years later (in 1887) a system of trial of petty offences by Honorary Magistrates was introduced.

There is a boarding school for the education of Brahmin boys in Vedas, founded by Chinnayya Mudaliyar who has scholastic certain villages for the maintenance of the same. There are at present about 30 boys on the roll of this school. Besides 4 schools for the education of girls and a few primary schools for boys, there is a Town School educating students in English and Tamil up to the Lower Secondary Standard. Srirangam club and Banerjee's Reading Room are 2 public institutions of some standing. Srirangam Janopakaya Nidhi is a small bank working satisfactorily with a capital of Rs. 60,000. There is a Police Station with an orderly force of 25 constables and 3 Head constables headed by an Inspector, and at special seasons and festivals, additional force is sent for to guard the town. The most important seasons during which pilgrims visit Srirangam are the months of December and January for the great Ekadasi feast, March and April for the Panguni and Chitral Brahmotsavam (or ten day feasts), and October and November for the Thala Kaveri Bath.

In the census of 1991, the population of Srirangam (including Jambukesvaram and Melur) has been found to be 21,632 which is an increase of 1859 from the previous census figure. The numbers of males and females are respectively 10,238 and 11,394. This town is almost on a par with Tinsukuly, Kurnool, Mayavaram, Guntur, Srivilliputtur, Beavada, Manargudi, and Dmdigul, whose population is between 20,000 and 25,000.

LIST OF DOCUMENTS.

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1	10th August 1803	...Vela's ari No. 2 to Collector (Mr. J. Wallace) about Vetsanthachar being Tengalai and the temple ceremonies being also of that character	129
2	28th April 1803	...Zilak Court's (Mr. R. H. Latham) Decree in O. N. No. 130 of 1803 establishing Tengalai rights and privileges and declaring that they are dictators in all ceremonies.	1
3	15th August 1811	...Peshkar's ari to Collector—Archakas, Paricharakas &c, nos mirasdars.	2
4	22nd September 1811	Muchilika executed by Archakas for a portion of Pandari work distributed to them.	4
5	Do.	Similar Muchilika by Venkata Varada Aiyangar, Venguvaiyangar's man Ramanjaiyangar, Appuvayan's son Samavaiyangar for a second portion of Pandari work.	5
6	Do.	Similar Muchilika by Venguvaiyangar, Thatuvaiyangar, Venkatavarsaraghavaiyangar, Kutta Kuppavayangar, Kaathuri Rangaiyangar's son Knopavaiyangar and Rangaiyangar for a third portion of Pandari work	6
7	Do.	Similar Muchilika by Rangaiyangar, Ramaiyangar, Rangaiyangar and Aiyavaiyangar for a fourth and the remaining portion of Pandari work.	7
8	29th July 1813	Petition of Sihalathars to Collector (Mr. Travers) about Vadagali's infringement of the Decree No. 130 of 1803.	5
9	7th August 1813	Endorsement thereon by the above Collector.	5
10	Do.	The said Collector's order to Peshkar to enforce the said Decree No. 130 of 1803	6
11	10th September 1813.	The said Collector's order to Peshkar about Senai Mudaliyar Uliyam.	7
12	1st October 1816	Collector's (Mr G. Philips) order to Peshkar for taking security from Archaka Saluvaiyangar.	8
13	6th March 1818	...The said Collector's order No. 5 to Peshkar that Vadagali purchaser of Senai Mudaliyar Uliyam should follow Tengalai rules.	11
14	11th March 1818	...The said Collector's order No. 23 to Peshkar to take security for observance of Tengalai rules by Senai Mudaliyar temple servants.	8
15	14th March 1818	...The said Collector's order No. 24 to Peshkar to the above effect.	8
16	17th March 1818	...The said Collector's order to Peshkar to the same effect.	9
17	20th March 1818	...Security bond taken as above ordered.	11
18	12th December 1818	...Collector's order No. 42 to Peshkar to send from Thiruyallarai an Archaka competent to worship in Srirangam.	8
19	17th June 1818	...Collector's (Mr. C. M. Lushington) letter to the Board about the Dovasthanams in the District.	(1)

14	14th February 1873	Collector's similar letter to the Board	
21	13th April 1820	Collector's order No. 31 to Peshkar to follow Tennachara rules and Dastaras.	9
22	13th April 1821	Collector's (Mr G. Philips) order No 21 to Peshkar that Apanar temple belongs to the B. Temple like all sub temples and mantapams	9
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27	21st February 1822	Similar bond by Vadagalai Chotta Sundariyanga	11
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29	21st June 1822	Collector's (Mr. G. Philips) order No. 52 to Peshkar to enquire about some irregularities of Archakas.	12
30	15th March 1824	Collector's (Mr. G. W. Sanders) order No. 25 to Peshkar that the Vadagalais cannot recite Vedas	12
31	20th July 1826	Kumbakonam Zillah Dewany Adalat Court's (Mr. G. P. Cherry) Decree in Civil Suit No. 82 of 1825 to the above effect and declaring that Decree No. 130 of 1808 was conclusive on the point.	12
32	21st August 1826	Collector's (Mr. R. Grant) order No. 16 to Peshkar to secure Nabh's Kowil Nama properly.	14
33	25th July 1827	Collector's order No. 26 to Peshkar about Archakaku Satuviyangar's dismissal	14
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35	21st August 1827	Collector's order No. 18 to Peshkar about enlistment of Adhyapakas.	16
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37	29th November 1827	Collector's (Mr. H. Dickinson) letter to the Board affirming Tengalai rights.	15
38	11th September 1828	The said Collector follows Decree No. 130 of 1808 and objects to Vadagalais reciting Vedas.	15
39	11th August 1829	Collector's order No. 41 to Peshkar about the repair of Prakaram walls in Srirangam.	17
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50	Do.	The said proclamation.	20
51	2nd April 1832	...Circuit Court's (Mr. G. Garrow) proceedings cancelling the said proclamation.	21
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53	Do.	The said Magistrate's counter proclamation.	22
54	Do.	The said Magistrate's note of return of the first proclamation.	23
55	14th August 1832	Magistrate (Mr. H. M. Blair) recalled the second proclamation and confirmed the first proclamation on the authority of Fouzdari Adalat Court	23
56	10th May 1832	.. Collector's (Mr. H. M. Blair) order to Peshkar to see observance of the Decree No. 130 of 1808.	23
57	May 1832.	.. Head Assistant Magistrate's order to Peshkar to send witnesses about Vadagalais disturbances.	24
58	20th May 1832	...Collector's (Mr. H. M. Blair) order No. 119 to Peshkar to observe mamool.	25
59	21st October 1832	.. The said Collector's order No. 256 to Peshkar to warn Vadagalais not to violate Decree No. 130 of 1808.	26
60	27th August 1832	...The said Collector's order No. 203 to Peshkar that Ramaswami kovil in Sesharayar mantapam belongs to the big temple.	181
61	13th February 1833	.. The said Collector's order No. 36 to Peshkar that Thandaradippodi Alwar Temple belongs to the Big Temple.	180
62	16th February 1833	...Kumbakonam Zillah Judge's (Mr. J. F. Thomas) order about the execution of Decree No. 130 of 1808.	26
63	17th June 1833	.. Sadar Adalat proceedings that the Decree No. 130 of 1808 is executable.	27
64	23rd July 1833	.. Collector's (Mr. H. M. Blair) order No. 231 to Peshkar to restrain Vadagalais from infringing the Decree No. 130 of 1808.	29

- 65 20th December 1833 Provincial Court referring Tenggala to a suit instead of a petition for Vadagalais non payment of Dakshina. 92
- 66 15th March 1834 Collector (Mr H M. Blair) referring Tenggala to a suit instead of a petition for pecuniary loss sustained by the refusal of Vadagalais to have house ceremonies dictated by Tenggala. 30
- 67 1st April 1834 Circuit Court's (Mr H Dickinson) refusal to interfere with the above order 2)
- 68 12th June 1834 Collector's (Mr H M. Blair) order No. 220 to Peshkar that Pullalakachar temple belongs to the Big Temple 180
- 69 9th January 1835 The said Collector's order No 11 to Peshkar about paricharakam of Ramaswami Kovil in Sopparayar Manstapan 181
- 70 22nd January 1835 The said Collector's order No. 20 to Peshkar that Maniyama, Miras &c. cannot be sold. 10
- 71 12th June 1835 The said Collector's order to Peshkar in the above matter. 10
- 72 10th April 1835 The said Collector's order No 107 to Peshkar about the disavowal of Arubika Annarayangal, Pandari Drenkanyangar and Karneuv. 18
- 73 24th April 1835 The said Collector's remissior No. 128 about the above order. 19
- 74 11th September 1835 The said Collector's order No 294 to Peshkar to enquire about the absence of certain Arabakas without leave. 19
- 75 10th September 1835 The said Collector's order No 293 to Peshkar about the wrongful removal of Tenggala mark over the entrance to Vethanthachar temple. 129
- 76 21st September 1835 Peshkar's report No 306 to the said Collector that the original Tenggala mark over the entrance to Vethanthachar temple was broken by the Vadagalais. 180
- 77 3rd October 1835 Peshkar's report No 318 to the said Collector that Vethanthachar was newly brought out with Vadagalais mark. 133
- 78 6th October 1835 The said Collector's order No. 228 thereon to Peshkar to observe mamool. 37
- 79 12th October 1835 The said Collector's another order No. 330 to Peshkar to celebrate festivals in conformity with the decisions passed in favour of the Tenggala and in conformity with established mamool. 139
- 80 19th October 1835 The said Collector's order No. 341 to Peshkar to see Vethanthachar not brought out newly with Vadagalais mark on Deepavali day. 139
- 81 21st November 1835 The said Collector's order No. 386 to Peshkar to restore Tenggala mark over the entrance to Vethanthachar temple. 131

2	11th December 1835	Provincial Court referred to by the said Collector as to the executability of the Decree No. 130 of 1808	31
83	14th December 1835	Provincial Court's (Mr G M Ogive) reply declaring that the Decree No 130 of 1808 is enforceable, final and unalterable and that Tengalais should be supported in the enjoyment of their undoubted exclusive rights and privileges.	31 20
84	24th June 1837	Collector's (Mr H M Blair) order No. 218 to Peshkar fixing Archaka Gopala Bhatian and certain others.	21
85	26th June 1837	The said Collector's order No. 223 to Peshkar to give Korrattumaniam &c. to Tengalais only.	22
86	30th June 1840	Collector's (Mr A. P. Onslow) order No. 122 to Peshkar to see that Vadagalais do not act contrary to Decree No. 130 of 1808 and mamool.	31
87	11th July 1840	The said Collector's order to Peshkar explaining the above.	34
88	21st July 1840	The said Collector's order No. 138 to Peshkar that parties are referred to a suit for the infringement of the Decree No. 130 of 1808.	35
89	3rd August 1840	The said Collector's order No. 151 to Peshkar that when Vadagalais contravene the Decree No. 130 of 1808 by force, Tengalais should complain to the Police for investigation and taking security from Vadagalais and for punishment.	35
90	25th November 1840	Peshkar's arji No. 542 to the said Collector about the dismissal of original Pandaries in Big Temple &c. and appointment of Archakas and other persons instead.	23
91	13th October 1840	An English petition to the said Collector from a servant about the above matter.	24
92	5th December 1840	Archaka Kuppaniyangar asks the said collector to be freed from Pandari work.	25
93	4th May 1842	Peshkar's arji No. 178 to Collector (Mr. J. Bird) against the above matter.	25
94	8th December 1840	Collector's (Mr. A. P. Onslow) order No. 335 to Peshkar that ceremonies in Dasavathara temple after Vadagalais got paricharakam should be according to Tengalai rules, as before.	35
95	27th August 1841	Board to the Collector about the transfer of Derasathanam management to Sthalattars.	(6)
96	22nd February 1842	Collector (Mr. A. P. Onslow) to Board, his observations in the matter of Srirangam Pagoda.	(7)
97	15th March 1842	Petition to Board from Sthalattars for making suggestions in the matter.	(8)
98	30th June 1842	Endorsement thereon by Board	(10)
99	23rd May 1843	Board to Collector disapproving Mr. Onslow's recommendations.	(10)
100	29th July 1842	Another proposal from the Collector (Mr. A. P. Onslow) to Board.	(11)

101	6th October 1842	Board to the said Collector approving his final arrangement	(12)
101A.	25th July 1842	..Dred for the management of Sri Rangaandhaswami Pagoda	26
102	19th November 1842	Hukkamnamah given by Collector (Mr. A. P. Onslow) to the Trustees and Sthanadars of Sri-rangan.	(13)
103	21st November 1842	The said Collector's order to the Trustees to work with the Sthanadars.	(14)
104	20th July 1843	..The said Collector's order to Trustees sending the account of all property, jewels &c. of all the temples.	27
105	26th November 1844	The said Collector's order No 1135 about the appointment of Trustees.	(14)
106	6th October 1845	..The said Collector's order No 563 for payment of Mohini money to Trustees.	(15)
106A.	16th November 1845	..Trustees' order No. 234 to Peshkar to issue Mitha Kattalai to a Vadagalai on his undertaking for Tengalais renting Prabaudhams.	27
107	22nd November 1845	Annasagar refused trusteeship by Collector (Mr. A. P. Onslow).	(16)
108	18th January 1846	..Fouzdari Adaulat Court referring Tengalais to a suit instead of a miscellaneous petition for the infringement of their right.	35
109	18th April 1846	..Provincial Court admitting the Decree No 130 of 1808 and referring Tengalais to a suit for damages and loss of fees in ceremonies to be observed by them in Vadagalai houses on excommunication.	37
110	22nd August 1846	Sadar Adaulat proceedings confirming the same.	38
111	10th July 1846	Fouzdari Court refusing to order Magistrate to punish Vadagalais but referring Tengalais to complain to the Magistrate in the usual course.	39
112	20th November 1846	..Zillah Court's (Mr G. S. Greenway) order referring Tengalais to a separate suit for infringement of their right by Vadagalais.	40
113	18th October 1846	..Trustees' order No. 190 to Peshkar referring to Pandari work done by Archakas as clerk servant and certain wages.	28
114	2th December 1846	..Board to Collector (Mr. A. P. Onslow) about the succession of management.	(17)
115	17th December 1846	..Extract from diary of petitions about nomination of Trustees.	(18)
116	18th December 1846	..Committee to Collector (Mr. A. P. Onslow) for payment of Mohini allowance to certain Dharma-karthas habitly.	(19)
117	6th April 1846	..Fouzdari Adaulat refusing to interfere on Tengalai Rangachar's non specific petition and affirming Magistrate's proceedings.	40
118	9th September 1846	..Civil Court's (Mr. W. Harrington) proceedings refusing to order collector to execute the Decree No. 130 of 1808 but suggesting Magistrate to interfere for overt act of Vadagalais.	41

111	15th September 1843	Singh Bhattar fined by Trustees' order No. 157 to Peshkar.	28
120	6th April 1849	Collector's (Mr. A. P. Ouslow) order No. 279 to Thasildar about appointment of Trustees and payment of Mohini money to Sihalattara.	(30)
121	10th April 1849	..Sihalattara's yadast No. 231 to Thasildar of Lal gudi about the same.	(30)
122	21st June 1849	...Collector's (Mr. E. Maltby) order to Thasildar that the Court of Directors refused to interfere directly in the dispute between the parties.	42
123	12th July 1849	...Board to collector about general management and irregularities in the appointment of successors.	(21)
124	29th October 1849	Extract from the diary of petitions by Collector (Mr. E. Maltby) about the nomination of certain Trustees.	(26)
125	10th January 1850	.. The said Collector's letter to the Board against Mr. Ouslow's measure.	(27)
126	19th January 1850	..Dharmakarthas censured by the said Collector on certain complaint by Tengalais.	42
127	No.	The said Collector's second letter to the Board against Mr. Ouslow's measure. Raja Bahadur Rangaswami Aiyangar and another asked to be removed.	43 (28)
128	23rd January 1850	...Board's letter No. 41 to Government on the same subject.	(30)
129	8th February 1850	...Government's proceedings approving the Board's and Mr. Maltby's suggestions.	(32)
130	11th February 1850	.. Board communicates this to the Collector.	(32)
131	23rd April 1850	...Collector's sannad accordingly to Trustees.	(32)
132	24th January 1850	.. Raja Bahadur Rangaswami Iyengar and another condemned by Magistrate (Mr. E. Maltby) in Rayagopuram Thiruman case and Decree No. 130 of 1808 followed.	44
133	25th May 1850	...Lalgudi Magistrate was directed by Magistrate's order No. 67 to refer Tengalai Rangachari to a suit against Vadagalais reciting Vedaparayanam.	49
134	6th October 1850	.. Zillah Court's (Mr. T. E. J. Boyelow) refusing to interfere by miscellaneous petition of two parties.	49
135	6th November 1850	...Zillah Court's (Mr. J. Rhode) order referring Tengalais to a separate suit instead of a petition in connection with Vadagalai Vedaparayanam.	50
136	13th March 1851	.. Sadar Adaulut Court's (Mr. K. P. Thompson and Mr. W. A. Morehead) confirming a similar proceedings of the Zillah Court dated 1-11-50.	50
137	1st October 1851	...Ramaswami Bhattar removed, by Trustees' order No. 254 to Peshkar, for doing duty in Aguchi.	23
138	6th January 1852	...Trustees' order No. 2 to Peshkar excusing Ramaswami Bhattar after two months.	29
139	21st September 1852	.. Provincial Sadar Amin (Mr. J. Gardan) refers Tengalais to a Magistrate about their objection to Vadagalai Vedaparayanam.	29

140	16th November 1854.	Appeal Judgment by Mr T I P Harris, in civil suit about Rayagapuram matter.	46
141	14th November 1855	Special Appeal Judgment by (Mr G. S Hooper, Mr W. A. Morehead and Mr. T. L. Stange, in the same matter	48
142	19th January 1858	Devaraja Bhattar fined by Trustees' order No 13 to Peshkar.	30
143	27th May 1858	Lalgudi Head Police's report No 145 to Head Assistant Magistrate (Mr. H M S Green) about Vadagalais Iyal & and their commitment and asking for a proclamation against Vadagalais doing similar act.	31
144	10th June 1858	Head Police order to Village Munsif about attachment of property of certain Vadagalais who had absconded in the above case.	55
145	26th June 1858	Head Assistant Collector's (Mr H M S Green) order to Village Munsif against Vadagalais recruiting Vedas &c	51
146	Do.	A proclamation for it by Head Assistant Magistrate (Mr H M S Green.)	52
147	6th July 1858	The said Head Assistant Magistrate's order No. 83 to Lalgudi Head Police that the above proclamation was recalled for issuing another.	52
148	Do.	A second proclamation by the said Head Assistant Magistrate	53
149	12th July 1859	Letter from the said Head Assistant Magistrate to Magistrate (Mr. J. Bird) containing the reasons for withdrawing the first and issuing the second proclamation.	54
150	2nd December 1858	Scoundals Adanlut Coora's (Mr. J Harris) remarks against Iyal procession.	55
151	3rd February 1859	Magistrate's order to Lalgudi Head Police about Uthamanambai Iyengar's Iyal	56
152	24th March 1859	Seasonal Judge (Mr. R. K. Clerk) in the same matter.	50
153	8th May 1859	Devaraja Bhattar fined by Trustees' order No 152 to Peshkar.	32
154	17th November 1859	Narasinga Bhattar fined by Trustees' order No 501 to Peshkar.	33
155	20th November 1859	Krishna Bhattar, Kuppa Bhattar's son Krishna Bhattar and Devaraja Bhattar fined by Trustees' order No. 522 to Peshkar. Also Pandari Pichuvengar fined.	33
156	9th January 1860	Collector's (Mr. J Bird) order to Trustees that Lalgudi Sub Magistrate was directed not to assist Devaraja Bhattar.	34
157	13th January 1860	Trustee's order No. 10 to Peshkar to invoke Lalgudi Sub Magistrate's assistance about keeping out Devaraja Bhattar.	35
158	29th January 1860	Devaraja Bhattar dismissed by Trustees' order No. 67 to Peshkar.	35

159	4th February 1860	Magistrate's (Mr. J. Bird) order to Trustees that the Lalgudi Head Police was ordered to prohibit Devaraja Bhattar from doing duties	36
160	20th February 1860	Trustees' order to Peshkar to prevent Devaraja Bhattar from approaching Deity	III
161	16th January 1861	.. Narasinga Bhattar and another suspended by Trustees' order No. 32 to Peshkar	37
162	23th February 1861	.. Magistrate's order to the Lalgudi Head Police in conducting Periya Nambi Aiyengar's Iyal	57
163	14th September 1861	.. Raja Bahadur Rangasamamangar's Appeal Judgment.	(33)
164	1st May 1863	.. Magistrate's (Mr. M. J. Walhouse) order to 11 class Magistrate for enquiry about the new Vadagalai Kave Namam over the entrance to Nadamuni kovil.	63
165	1st June 1863	Deputy Magistrate's order No. 113 to 2nd class Magistrate for its removal	63
166	8rd July 1863	Deputy Magistrate's supplemental order No. 138 to 2nd class Magistrate for its removal.	64
167	30th July 1863	Sessions Judge's (Mr. P. J. P. Harris) order of non interference in the same subject.	65
167A.	20th October 1863	.. Petition to the High Court in the same case.	66
168	16th November 1863	High Court rejecting the same petition.	66
169	7th August 1863	.. Head Assistant Magistrate's (Mr. W. Nisbet) order to Trustees to send a Namam list.	161
170	10th August 1863	.. Trustees' order No. 167 to Peshkar to prepare the list of Namams as directed by the said Head Assistant Magistrate.	38
171	1st September 1863	.. Peshkar's List of Namams sent to the Trustees.	38
171A.	15th September 1863	.. Trustees' letter to the Head Assistant Magistrate (Mr. W. Nisbet) sending the list of Namams.	161
172	Do	Trustees' list of Namams similar to No. 171, above sent to the said Head Assistant Magistrate	163
173	30th October 1863	.. Thasildar's yadast to the Deputy Magistrate about Dhanvantri mode and Nadamuni kovil new stone Vadagalai marks.	119
174	30th October 1863	.. Dhanvantri mode and Nathamuni kovil stone Vadagalai Namam Case. One Rangaiyengar fined Rs. 1000 by the Head Assistant Magistrate (Mr. W. Nisbet) for putting Vadagalai mark over the entrance to Nadamuni kovil.	67
175	5th December 1863	.. Sessions Court's (Mr. T. I. P. Harris) proceedings confirming the above conviction.	68
176	21st July 1864	.. High Court's (Mr. Justice Fraser and Mr. Justice Holloway) proceedings in the same case.	69 44
177	25th November 1863	.. Magistrate's (Mr. M. J. Walhouse) order to 2nd class Magistrate in Vedavyasa Venkata Sadasana Bhattar's Iyal.	57
178	5th December 1863	.. Dhanvantri mode suit (Plaint)	122
179	13th November 1865	.. Decree in the above case by Mr. A. E. B. Mc. Donnell dismissing the suit	45
180	Do	Judgment in the same case dismissing the suit.	123

181	19th February 1864	do	Second class Magistrate's arzi No. 59 to the Head Assistant Magistrate (Mr G D Lemon) about the impropriety of Phanvansi mode new Vadagalai Namam	120
182	8th April	do	The said Head Assistant Magistrate's reply to 2nd class Magistrate that there is no matter in the complaint for Magisterial interference	122
183	16th May	do	Petiya Appu Bhattar fined by Trustees order No 260 to Peshkar for taking God with two instead of three.	46
184	26th March 1865	do	Trustees' order No. 97 to Peshkar to recoup from Archakas for loss of jewels	46
185	22nd May	do	An Archaka and certain others fined by Trustees' order No. 180 to Peshkar.	47
186	28th February 1866	do	Devaraja Bhattar alias Sriranga Raja Aiyangar kept out by Trustees' order No 4 to Peshkar	47
187	11th May	do	Chinna Appu Bhattar alias Krishnamachariar fined by Trustees' order No. 222 to Peshkar	48
188	12th May	do	...Peshkar's arzi No 229 to Trustees complaining certain Archakas' disobedience.	48
189	14th May	do	Krishna Bhattar and others fined by Trustees' order No. 224 to Peshkar in consequence.	50
190	5th June	do	...Peshkar's arzi No. 278 to Trustees that the above fine was recovered.	51
191	21st July	do	Devaraja Bhattar alias Sriranga Raja Aiyangar fined by Trustees' order No. 303 to Peshkar.	52
192	14th February 1867	do	...Peshkar's arzi No 33 to Trustees about Devaraja Bhattar alias Sriranga Raja Aiyangar's disturbance.	52
192A	27th August	do	...Trustees' order No. 307 to Peshkar to send a list of Mantapams belonging to the Big Temple outside the Nannugam Gopuram.	54
192B.	30th September	do	Peshkar's arzi No. 457 to the Trustees sending the list of Mantapams.	54
192C.	1st October	do	The said list of Mantapams.	54
193	10th December 1868	do	Devaraja Bhattar fined by Trustees' order No. 516 to Peshkar.	54
194	10th June 1869	do	...Ragunada Bhattar fined by Trustees' order No. 295 to Peshkar.	58
195	18th October 1870	do	...Plaint in Sudarsana Bhattar's suit against Committee appointment and for Ragunada Bhattar's right and succession.	58
196	26th October 1872	do	...Decree in the above case by Mr. R. Davidson.	(34)
197	Do	do	Judgment in the same case.	(35)
198	13th January 1873	do	...Memorandum of Regular Appeal against the above Decree.	(41)
199	10th March	do	...Memorandum of objections in the same case.	(42)
200	12th May	do	...Appeal Decree by Mr. Justice Halloway and Mr. Justice Kiedersley in the same case.	(42)
201	Do	do	Appeal Judgment in the same case.	(44)
202	19th December	do	...District Magistrate's (Mr. J. B. Pennington) first proclamation against putting Vadagalai marks and bringing out idols with that mark.	71

20	6th January 1874	The said District Magistrate's second proclamation that nothing should be done contrary to mamool.	71
204	7th January do	Complaint to the said District Magistrate that Vedantachar and Nadamunihal being taken out with Vadagalai marks.	72
205	4 February do	.. Sudarasa Bhattar's deposition in the above case.	75
206	5 do. do.	Do.	75
207	28th March do	.. The said District Magistrate's Judgment convicting twelve Vadagalais in the same case. (C. O. No. 9 of 74.)	79 52
208	22nd April do	...The said District Magistrate's third proclamation like the first.	94 & 95
209	15th September do	...The said District Magistrate's fourth proclamation recalling the second proclamation.	75
210	22nd July do	...Sessions Court's (Mr. E. F. Webster) proceedings dismissing the Criminal Appeal and confirming the above conviction.	97
211	30th October do	...Criminal Revision Petition to the High Court in the same case.	102
212	25th November do	...High Court's (Sir Walter Morgan Chief Justice and Mr. Justice Holloway) proceedings dismissing the above petition and confirming the conviction.	103
213	20th May 1875	...Government's order refusing to interfere in the same case.	103
214	7th September 1874	District Magistrate's (Mr. J. B. Pennington) Vel-lagapuram Judgment.	173
215	17th February 1875	...Plaint in Vedantachar's first suit. (O. S. No. 14 of 75. Coimbatore District Court's file.)	140
216	26th January 1876	...Decree in the above case dismissing the Suit by Mr. F. M. Kindersley.	76
217	Do	Judgment in the same suit.	143
218	12th June 1875	...Decree about Rameswami kovil in Sesharayer mantapath, dismissing the suit.	182
219	Do	Judgment in the same suit.	183
220	10th July 1876	...Appeal Judgment in the same suit by Mr. E. F. Webster dismissing the suit.	185
221	2nd July 1875	...Plaint in civil suit against C. C. No. 9 of 74.	104
222	25th September 1875	...The above plaint rejected by Mr. E. F. Webster.	105
223	10th January 1876	...Memorandum of Regular Appeal No. 6 of 76 to the High Court in the above suit.	106
224	21st July 1875	.. Plaint in Nadamunihal civil suit (O. S. 18 of 75 Coimbatore District Court's file.)	107
225	26th January 1876	...Decree in the above suit by Mr. F. M. Kindersley dismissing the suit.	110
226	Do	...Judgment in the same suit.	111
227	3rd July do	...Appeal Decree in the same suit dismissing the original suit (by Sir Walter Morgan, knight chief justice and Mr. Justice Holloway)	111

228	3 rd July 1876	.. Appeal Judgments by Sir Walter Morgan, knight chief justice and Mr. Justice Halloway in C. C. No. 9 of 74, O. S. No. 14 of 75 and O. S. No. 18 of 75, dismissing the suits.	147
229	6th December do	Plaint in Vrihanthachar's second suit (O. S. No. 4 of 77 combaiore District Court's file)	149
230	29th January 1877	Statement by defendants in the above suit	150
231	27th July do	Decree in the same suit dismissing the suit by Mr. F. M. Kindersley	151
232	Do	Judgment in the same suit.	152
233	5th October do	..Memorandum of Appeal to the High Court in the same suit.	153
234	25th January 1878	.. Appeal decree in the same suit dismissing the suit (by Sir Walter Morgan knight chief justice and Mr. Justice Kindersley)	157
235	11th January 1878	.. Judgment about 'Koda mural viras' of Dancing girls in Srirangam	76
236	10th October 1877	..Appeal Judgment in Annangar's suit, by Mr. Justice Kindersley and Mr. Justice Rusteel	(45)
237	31st January 1879	Krishna Bhattar and certain others fined by Trustees' order No. 22 to Peshkar.	78
238	9th November 1880	..Sukravara Thope Namam proceedings by the District Magistrate (Mr. C. W. W. Martin)	175
239	10th December do	..Petition of Vadagalais to the District Magistrate (Mr. H. Sewell) for a proclamation against putting Tengalai Namam newly.	170
240	14th do do	.. The same refused by the said District Magistrate No. 491	177
241	11th August 1881	.. Paramapada (vazal) Tower Namam proceedings by the said District Magistrate No. 2493.	177
242	do	Dhanvartti mode Namam proceedings No. 2494 by the said District Magistrate	124
243	26th do do	..Review petition in the above proceedings to the said District Magistrate.	135
244	8th September 1881	..Rejecting order No. 2782 in the same	126
245	9th May 1882	.. High Court proceedings in the same dismissing the criminal miscellaneous petition (by Sir Charles A. Turner chief justice and Mr. Justice Muthusami Iyer.)	127
246	28th February 1881	..Sriranga Bhattar and certain others fined by Trustees' order No. 23 to Peshkar	78
247	22nd June 1883	.. Temporary Deputy Magistrate's proceedings in Rangachar's Iyal	55
248	1st September 1883	.. High court's (Honorable Sir Charles Turner C. I. K.) proceedings in the same dismissing the criminal Revision Petition.	62
249	6th do do	..Singa Bhattar kept out by the Trustees' order No. 347 to Peshkar	79
250	11th June 1881	..Petition of Archakas to the Trustees objecting to Kuppammal's adoption from a different Sakha.	80

1	6th November 1883	.. Kuppā Bhattar's statement against the adoption.	80
2	7th do do	...Another Kuppā Bhattar's similar statement	82
3	Do	Krushna Bhattar's similar statement	82
4	Do	Singā Bhattar's son Kuppā Bhattar's similar state-	82
55	Do	Ranga Bhattar's similar statement.	83
256	10th do do	...Peshkar's arji No. 369 to the Trustees in the same matter	83
257	12th do do	...Trustees' order No. 410 to Peshkar not to allow the objectionable boy	84
168	31st January do	...Decree in Sthalaibhar's suit against Takar's appointment as Trustee, dismissing the suit (by Mr. F. Brandt).	(47)
2	Do	Judgment in the above suit.	(48)
10	8th February 1884	...Appeal decree in the same case dismissing the suit (by Sir Charles A. Turner Chief Justice and the Honorable Mr. Justice T. Muthusamy Iyer)	(57)
261	Do	Appeal Judgment in the same suit.	(59)
262	20th July 1885	.. Plaint in Alavandar's suit.	85
263	3rd April 1886	.. Judgment in the above dismissing the suit.	112
264	2nd March 1887	.. Appeal judgment in the same dismissing the suit, by Mr. Duncan Irvine.	86
265	28th February 1888	.. Second Appeal Judgment in the same dismissing the suit (by Mr. Justice Korman and Mr. Justice Parker)	87
266	11th December 1887	.. Singa Bhattar's son Kuppā Bhattar fined by Trustees' order No. 243 to Peshkar.	87
267	18th December 1888	.. Veppalai Ranga Bhattar and Kuppā Bhattar fined by Trustees' order No. 541 to Peshkar.	88
268	27th January 1889	.. Krishna Bhattar suspended by Trustees' order No. 28 to Peshkar.	89
269	4th December do	...Letter No. 369 from the Deputy Magistrate to the District Magistrate (Mr. G. W. Fawcett) about Akbbila Jiyar's entry into Srirangam.	89
270	13th do do	...Police Inspector Mr. Subbier's report against the Jiyar's procession.	90
271	14th do do	...Another letter from the Deputy Magistrate to the District Magistrate (Mr. G. W. Fawcett) about the said Jiyar.	92
272	18th do do	...The said District Magistrate's proceedings prohibiting the said Jiyar from doing certain acts.	93
273	30th do do	...Deputy Magistrate's proceedings prohibiting the said Jiyar's procession with Vadagalai insignia.	91
273A	21st November 1891	...District Magistrate's (Mr. C. J. Weir) proceedings prohibiting the said Jiyar's procession with Vadagalai insignia.	95
274	27th May 1892	...Petition to the District Magistrate (Mr. W. H. Welch) by the said Jiyar to go in procession through the streets of Srirangam.	96
275	24th June do	...Police Inspector Mr. Subbier's deposition in the above case.	97

276	5th June 1892	...Thasildar Mr. Kandasami Pillai's deposition in the same case.	103
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Appointment should be from the sect to whose kilt the temple is devoted and not arbitrary—236 para 10 and 261 para 4.

Appointment should be conformed to the trusts of the foundation. 236 para 10.

27. Vedas and Prabandams should not be sung by Vadagalais—30, 31, 35, 37, 38, 40, 41, 42, 43, 45, 49, 50, 51, 52, 53, 54, 55, 133, 134, 135, 136, 139, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

28. Vadanta char.

Temple ceremonies by Tengalai rules—1.

Temple mark Tengalai—75, 76 and 81.

Procession only with Tengalai mark (O. C. No. 9 of 74)—77, 78, 79, 80, 202, 203, 204, 205, 207, 208, 209, 210, 211, 212 and 213.

Civil suit against O. C. No. 9 of 74—221, 222, 223, and 228.

First civil suit (O. S. No. 14 of 75, 215, 216 and 217.

Second civil suit (O. S. No. 4 of 77) 229, 230, 231, 232, 233 and 234.

Third civil suit. 290, 291, 292, 293 and 294.

24th April 1808 - Decree in O S No. 130 of 1808 establishing Tengalai
rights and privileges.

Original Suit No 130 of 1808
Of the Zillah Court of Trichinopoly.

Parties— 1 Streerunga Narayana Jeeyar. 2 Vedaveasa Buter. 3 Parasara But-
4. Vathuathasoga Rungachariar. 5. Wuthannambal. 6 Addeapacaul

Versus

Defendants— 1 Tormore Iyengar 2. Kishnasamy. 3 Ananthatha Chari 4 Ra-
nada Iyengar 5. Ansthapra Iyengar. 6. Thasega Iyengar 7 Vencatasanga Iyengar
8. Ramauja Iyengar 9. Ragunada Iyengar, and other 100 house people

The Court, after having considered the petition answer, reply and rejoinder, the evi-
dence of Saomariengar, Ramauja Iyengar, Custuri Iyengar, Rungathamiz Chari, Subien,
Gopaulon, Kisturion, Subien, Appariengar, Appaniengar, Agelandamich, Varatha Iyengar, the
fifteen documents sent by Mr Young the Collector, relative to the dispute between the parties
from 23rd July 1803, to the 3rd February 1806, the evidence of Thachacoyer, and the follow-
ing answer of the Pandit, is of opinion from the proceedings of the evidence, and the act of
the Collector's paying 40,000 Pooas to the plaintiffs by the order of the Government, that the
Tenkaiars were recognized by that act to be the dictators of the ceremonies within the Suptha
Pracaram on the Island of Streerunga to Streerunga Sawmi's Kovil, and the Court is con-
firmed in this opinion from the circumstance of the Tenkala Thoruman being affixed upon the
forehead of the Swami, the Muntipam, the Kovil and the Garuda Gumbum, which goes to
prove that the Suptha Pracaram were successively built for the Tenkaiars and not for Vada-
kaiars who appear to have been admitted from time to time to reside within the Suptha Pra-
caram under the condition of not giving any interruption to the ceremonies dictated to be per-
formed thereon by the Tenkaiars, and to their consenting that the Tenkaiars were to perform
in the houses the Nunmay and Tinmay ceremonies either as a Addeapacauls or Vadaparaya-
nams.

2. Though the defendants allege that the Vadakaiars are considered in other places
superior to the Tenkaiars, nevertheless that circumstance cannot operate with the Court as
precedent or argument in their favour, as where their superiority is acknowledged it is presum-
ed the places in which they preside must have been built for the express purpose of the Vada-
kaiars, not in which places were built for the express purpose of Tenkaiars, for agreeably to
that reasoning the Mahomedans might equally claim a right to dictate the ceremonies in the
places where the Vadakaiars and Tenkaiars preside, as well as the right of receiving the
Tee than before either of the sect of Brahmans, which act would be in diametrical opposition
to the intention of the Government and the Regulation they have framed and enacted for the
purpose of securing to each sect their rights and privilege of performing their several ceremonies
in the manner prescribed respectively to them by the ancestors of each sect.

3. By the answer of the Pandit it also appears though the Sashier does not mention
the distinction of Tenkaiars and Vadakaiars, nevertheless it authorizes in the event of dif-
ferent schisms obtaining among the Brahmans, that one sect has right to prescribe rules to the
Brahmans of another sect, if they consent to abide by them, through which privileges and
under the condition of the Vadakaiars promising not to give any interruption to the cere-
monies as dictated to be performed by the Tenkaiars to the Streerunga Sawmi's Kovil, and to
their consenting to have the Nunmay and Tinmay ceremonies performed in their houses by the
Tenkaiars as Addeapacauls or Vadaparayanams and to the right of the Tenkaiars receiving
Theertham first that the Vadakaiars were permitted by them to reside within the Suptha Pra-
caram

4 Though the Court, upon the above reasoning, and a conclusion, confirm the superiority of the Tenkaiars over the Vadakaiars in the Suptha Pracarum on the Island of Streerungum, nevertheless, it is to be understood, the Court does not mean thereby to allow that their superiority over the Vadakaiars is to be generally through the Zillah or places that may have been erected for the express purpose of the Vadakaiars, for that would be contrary to the professed intent of the Regulations, and the Vadakaiars are therefore to understand that if any rich man should obtain a grant of ground for the purpose of erecting a similar Suptha Pracarum with all its appendages to that on the Island Streerungum for the express purpose of the Vadakaiars, they of course in such a Siallam will have their superiority confirmed to them over the Tenkaiars.

5. Though it appears by the proceedings, that the defendants have without any authority interrupted the plaintiffs in their dictatorial capacity, nevertheless, as no proof has been brought to the plaintiffs having experienced the loss of Star Pagoda 4 8-22-0 under the heads of Rendayeram, and Nanoyera Prabundem Coomins, and that of Nannay and Timmay, they cannot on that account recover that sum as damage from the defendants.

6 It is therefore decreed conformably to Section X, Regulation II, A D 1802, that the Tenkaiars be confirmed in their superiority over the Vadakaiars of the Streerungu Swamy Kovil in the Suptha Pracarum and the Island of Streerungum, and that they be the dictators in all the ceremonies to be performed to the Swamies therein, and that they alone have the right of performing the Nannay and Timmay ceremonies in the houses of the Vadakaiars and other of the Hindu caste within the Suptha Pracarum agreeably to Mamool, and that they receive the usual Thatchanay on that account, and the Teortham feast as intended by Mr. Wallace's Proclamation, dated 31st August 1803, and that the Vadakaiars, be prohibited from interfering therein, and that the defendants pay batta to peons and batta to witnesses immediately.

7. The defendants and Vadakaiars are to understand, that if they attempt to interrupt the Tenkaiars in any of the previous privileges confirmed to them, that the Judge in his Magisterial capacity will either cause to inflict corporal punishment on the back of such offender and banish him out of the Suptha Pracarum or commit him to prison for trial before the Circuit Judge.

Given under my hand and seal of the Court at Trichinopoly Zillah Court, under date the 28th April 1808.

(Signed) R. H. LATHAM,

Judge.

Read and true copy given on the 7th May 1808, corresponding to 27th Chittirai of the year Vehavah.

(Signed) R. H. LATHAM,

Judge.

(A true copy.)

H. M. BLAIR,

Collector.

15th August 1811 --Peshkar to Collector--Archakas, Paricharakas &c, not Mirasdars.

இது மஹாசாஸ்திரம் தந்தை பெருங்கு சரியான தீர்மானம்.
திருச்செருப்பள்ளி கபா கலெக்டரின் முன்பு தீர்மானம் துரையவர்கள் சமு
கத்திற்கு.

ஸ்ரீசெங்கம் வகைஞ் பேஷக்கார் நாமதான் பண்டிதர் மிகவும் கண்களால் பெழுதிக்கொண்ட அஃதி.

கூடது ஆகண்டிகூர் காலது தேதியைதான் சமூகத்தின் தயக்கமே சாககார கேட்கும ஆசனத்திற்குக்கிறேன். வேண்டியனுடைய காலம்.

ஒன்றாம் தென்னகம் பாபி செட்டி பெண்பவனுக்காக உத்திரவு வந்திருக்கிறது. -ஆ, ஸ்ரீ பாரிசெட்டி பெண்பவன் பெண்ணைக்கொண்டிருந்து ஸ்ரீரெங்கத்தின் வெருகாராய். விதது கொண்டுநின்றான். விவரபாசம் செய்கிறது, மிராகளேன் ஒப்பந்தம் காணப்படவில்லை. பிராகளில் வானிய விருளன் பெண்பவன் ஸ்ரீசெங்கத்தில் பெண்ணை வித்திற கடைகளுகரு பெண்ணாரு ரூபாய் இவ்வாறு ஒப்புக்கொண்டு மேலப்படி தென்னகம் பாபிசெட்டி வெருகாராய் விததுகொண்டிருக்கிறபோல விததுகொண்டிருக்கும்போது அவன் கிந்தனையுடைய ஸ்தலமேனது பாபிசெட்டியிடத்தில் சண்டைப்பட்டான். பிதிகியினிடத்தில் பிராது உத்தரவு மாமூலப்படி பாபிசெட்டியை விததுக்கொண்டிருப்பது சொன்னால் வானிய இருளின் கேழ்ந்த தவறானுடைய சமூகத்தின் பித்தலன் கொடுத்த அகிலப்பேரின் வேலே ஒருவன் விக்கலெண்டியுடையது. இருளனுடைய வசமாகவேயிருக்கும்படி கொடுத்தென்று இண்டாராய் பித்தலன் கொண்டுவந்து கொடுத்தான். அந்த இண்டாராய்ப்படி அமுலுக்குகொண்டுவந்து மூன் பாபிசெட்டி விததுகொண்டிருக்கான். இப்போது இருளன் இப்படி செய்திருக்கிறாரெனது சமூகத்திற்கு அஃதி பெழுதிக்கொண்டேய. அதற்கு வாய்ப்பு வானிய இடமே பாபிசெட்டி சமூகத்தின் பித்தலன் கொடுத்ததற்கு வேட கொடுத்ததோ திருமலருளைய விசாரணை செய்யும்படி உத்திரவு வந்தது. ஸ்ரீ ரூபா அவர்கள் அதின் சங்கதிகன் பெண்டாரம் பெருகி அனுப்பியிருக்கும்படி பெண்கரு பெழுதியனுப்பினார்கள். ஆனால் ஸ்ரீ நடவடிக்கை வெள்ளை பெழுதியனுப்பினேன். அவர்கள் விசாரணைசெய்ததும் இல்லாதது ம தெரிவித்தெனியது. இப்போது திரும்பி பாபிசெட்டி பித்தலன் கொடுத்த இண்டார் சங்கதிகருகிறதை கொண்டுவந்திருக்கிறபடியால் தென்னகம் பாபிசெட்டி பெருகாராய் பெண்ணை விததுக்கொண்டு வந்தால் 1க்கு திருவதிகரது கோபாசிய்ப்பணம் கொடுத்ததை கொண்டிருக்கான். இருளன் பெண்பவன் பெண்ணைக்கொண்டேயும் இவ்வாறு ஒப்புக்கொண்டு பாபிசெட்டியை விக்கலையிருக்கும்படி சமூகத்தின் இண்டாரை பித்தலன் கொண்டுவந்து கொடுத்தார். 5, 6-ம் தனமாயி பத்தசெய்துகொண்டு கால மனம் ஜான்றியாய் கொடுத்திருக்கிறான். சமூகத்தின் வேண்டிக்குக் கொண்டுவந்து பெண்படி உத்திரவாகொடுத்த அந்தப்படி நடத்துகொண்டிருக்கிறேன். கலம் 1.

ஒன்றாம் பண்டாரி சமூகத்தின் பித்தலன் கொடுத்த இண்டாரை பித்தலன்கொண்டு உத்திரவு கொடுத்தான். விசாரணை செய்த தெரிப்படுத்த பிதலிக்கி உடம்பு சொந்தரில் காதலனுடைய கொஞ்சம் தாமசப்பட்டதாலே ஸ்ரீ பண்டாரிகன் மருளடி பித்தலன் கொடுத்த உடனே இண்டாரைகொண்டுவந்து கொடுத்தான். உடம்பு சொந்தமாயிருந்தால் பிதலி தாமசம் செய்ய காரணமில்லை. பண்டாரிகளுடைய சங்கதி-ஸ்ரீசெங்கத்தின் கண்கள் திருட்டு போனதில் அனுமானப்பட்டவர்களை ஒன்றையினியிருக்கிறார்கள். பித்தலனில் பாசம். 9-ம் தனமாய் தனமாய் மிராகக்காரர்கள், தன்கள்பேரில் ஒரு குத்தயில்லாமலிருக்க தன்களை கொடுத்த போட்டிருக்கிறார்கள் பென்று பொய்யாய் பெழுதியிருக்கிறார்கள். கலம் 2.

அந்த கோவிலின் நெவலின் சாகெப் அவர்கள் காரணில் புதிராய் கோமையிருக்கிறது. கோன சத்தாகி கருளும் சித்தியாய் 7௨ கவாயிக்கி வைத்து 6 வருஷமாசகது. அசககாப்பிசாரக்கா வகைஞ்கன் ஒன்றாய் மிராகாரர்கள் அவன். அப்போது அச்சக-பரிசாரக்கன் வகைஞ்குக் கோமகம் செய்தபிறகு ஒரு வருஷம் 3½ மாசமான பிறகு ஸ்ரீசெங்கம் பண்டாரியால் அப்பு பெண்பவனுக்கு சர்க்காரில் உலி ஒப்பந்தம் கித்தியம் காலத்தானை சாதம் பேர்ப்படுத்தி மூன் மூத்தராயி பேஷக்கார் அனுப்பியிருக்கிறார். ௧ மாய் 4 வருஷமாசகது. ஆனதால் மிராக அவன். அதர்க்குமூன் பேஷக்கார் மூத்தராயி ஒன்றாய் 4 மாயி மனியம் கப்பருப்பேருல் பெழுதிய ஒலி தன்தானேய் விருக்குகது. அதாகரு கக்கர் அனுப்பியிருக்குறேன் அதின்பேரில் மிராக அவன் பெண்பது சமூகத்திற்கு தெரியவ

ரும் வேறு-அப்பு யென்பவன் சர்க்கராவே கெடாமையிருக்க அந்த வேலை பண்டாரி வெல
லோரும் பாதததயென்று அந்தக்கோயிலிலும் (வெள்ளி ஆலா) ஸ்ரீ கௌரவ பெண்ப
வன் அருத்த ஒரு பிள்ளை திருட்டுப் போயிருக்காது. கவம் 3.

அதின் பிறகு காச்சியாசம்மாநாட்டைய ஒரு வாயி சறமிருக்க பண்டாரி ருபஜீ யென
பவன் ஒரு சூண்டு திருடினதற்கு அபடத்திய மணிபகாசன் கெண்பதி கமம் பேறால் பெரு
தி பண்டாரியையும் அனுப்பியிததார் காரும் விசாரணை செய்தான் கான காவலிலை, கான
அரிமடட்டேய பெண்டி சொந்தார். அதற்கு ஒரு ஒழைபூரில் ருக்காலால் குடுக்குறேன
பெண்டி அந்தாக்கி பெருநிகெடுதெருகுருன் அதின் ககையையும் அனுப்பிநுகிறாது.
(வெள்ளி ஆலா) செய்தத சாத்தாணிகளுடைய அந்தாக்கி ககையும் அனுப்பிநுகிறாது.
ஸ்ரீமொத்ததில் தண்டை செய்த பண்டாரிகளே ஆனதனால் அந்தாக்கி ககையொடு தஸ்தா
வேஜி ககை பெல்லம் பாக்க மூன் வேலக்கார பெருநினதையும் பாக்க பிடிபவன் கொடுத்த
தவர்களுக்கு இலாகா யில்லையென்ற கழுததின் சித்தத்தக்கு வரும். இது மிசாக அல்ல.
2 வது அயிடத்திலும் திருத்திக் காணப்பட்டபடியான் முதலிலும் சர்க்காராவே கைத்த அ
வர்கள் பேரில் ருக்கு கொடுத்த அந்தாக்கி பெருநிகெடுதெருகு குடுக்குறதிலை பெண்டி
தண்டைபெடுத்தபடியினாலே இப்பவும் சர்க்காராவேயெடுத்த வேலெருருவன் கவாதினதில் வே
லைவாங்குபடி செய்திருக்குது. இதற்கு உத்திரவு பெப்படி ஆகிரொ அந்தப்படி அம
துக்குக் கொண்டுருகுறேன். கவம் 4

குவாவாதி சங்கதி தெரிபவையாய் பெருநிகெடுதெருகு.
1811-இல் ஆகஸ்டுமீ 15உ.

(தப்பம்) குமதான் பண்டாரி பேஷ்கார்,
ஸ்ரீமொத்தம்.

22nd September 1811--Muchilika executed by Archakas for a
portion of Paudari work distributed to them.

1811இல் செப்டம்பர்மீ 22உ பிறழோத்தபத்தினு புறட்டாமி 3உ. திருச்சிதூப்ப
ள்ளி கபாவகைபரு கெண்டிருவிய மகா-ச-ச-ஸ்ரீ மேந்தி சர்க்க திரேவாச தளையவர்
கங்கும்பினி சர்க்காருக்கு.

ஸ்ரீமொத்தகாவியார் கோயில் அர்க்காசம் தேவாஜ பட்டர், அப்பன், சிங்கமர்,
யங்கார், வெட்கமணியங்கார் குமாதி சூப்பணியங்கார், திருவுணமச்சாரி குமாதி சிங்கா
யர், அப்பணியங்கார் குமாதி சூப்பணியங்கார், சக்கராயர், கச்சயர், கங்கை பெருநிக்
கொடுத்த அந்தாட்டி.

பென்னவென்றால் செ ஸ்ரீமொத்த காவியார் கோயில் பண்டாரிகள பார்த்துவக்
த வேலைக்காக சர்க்காரில் எங்களை திட்டம் பண்ணியபடியினாலே கவாயி சித்தியப்படி அதிக
ப்படிக்கி பார்த்தியம் கொடுத்ததது கொட்ட மெத்தவர்கள் ஏகாகதபெட்டி திருவாதி இ.த.
வேலைகளும் ஆழ்வான்கோயில் பரிசாராரும் அகதச்சேர்த்த வேலைகளும் இதுகளைவலாம்
காங்களை ஒப்புக்கொண்டு கவாயி காவியம் சித்தியப்படி அதிகப்படி உசகவருதலாம் காரிய
ககளைவலாம் காவாகாததில் ஜாக்கிரதையாய் பார்த்துகொண்டு வருவோமாகவும். மே
லெழுதி வேலைகள் சர்க்கார் மனுஷானாயி காங்கன் பார்த்துவப்பட்டதற்கு சர்க்காரில் தி
ட்டமபண்ணின சம்பவம் ஆழ்வான் கோயில் பரிசாராகத்தக்கு மாத்திரம் கான 1 குரு கால்த
ளிகை சாதமும் சித்தியப்படி ஸ்காவகை மாதுவருமான சாதமும் பத்திகொண்டு மேலெ
ழுதிய கவாயி காரியங்களில் பாடுரு சித்தியாசமும் வாரும் ஜாக்கிரதையாய் க. உது
கொண்டு வருவோமாகவும். இப்படி வருமிடத்தில கவாயி காரியத்திலாவது காமாண மதத
காரியத்திலாவது சித்தியாசம வந்தால் அது காங்கன் உதறிவாதம் பண்ணுவோமாகவும்.
மேலேகண்டிருக்கிற வேலைகள் காங்கன் பார்த்த வருகிறதை சர்க்காரில் எப்போ வேண்டா

மென்று உத்தரவாகுறதே அப்போது காங்கன் விட்டுவிடுவோமாகவும். இத்தப்படிக்கு எ
கள்ள மனோரூபிலே யெழுதிக்கொடுத்த அதநாட்சி.

தேவராஜ பட்டர், கணபம்பங்கார், அப்பன், அப்பனப்பங்கார் குமாரர் குப
ராபயகார், கண்ணமச்சரி குமாறன் ஸ்ரீரங்கராயர், காக, பெரிய குபனப்பங்கார்,
சாகராயர், சாட்சி கங்கராயர் அறிவேன், பாட்டராயர் அறிவேனென்றும் கையெழு
த்து போட்டிருக்கிறார்கள்.

(Signed) L. STOKES,

October 8th 1811.

Ag Collector.

(ஒப்பம்) சி. வலித்திலிசு முகலி,

பே. பே.

(True copy)

எல்

A. KRISHNASWAMIYAR,

Deputy Collector.

22nd September 1811—Similar Mischilika by Venkata Verada Iyengar,
Venguvien's man Ramanjiengar, Appuvien's son Samuvien
for a second portion of Paudari work.

1811-ஆம் செப்டம்பர் 22ல் பிறவேற்பத்திலுள்ள புறட்டாசி ரீ 8ல் திருச்சித்ரு
ப்பள்ளி சபா ஸ்வாமியுர கல்கட்டராயர் மகா-ந-அ-ஸ்ரீ மேந்தநர் கால்கிதிலேவாச துரைய
வாசன குடியிலி சர்க்காருக்கு.

ஸ்ரீரங்கராயர் கால்கிதிலே திருமஞ்சளம் ஸ்ரீயாரப்பண்ணப்பட்ட வெங்கிட
வாத்தப்பங்கார், வெங்குலப்பங்கார் மனுஷன் குமாருப்பங்கார், அப்புவயன் பிள்ளை சாமு
வயன் காங்கன் மூலதனபேருமெழுதிக்கொடுத்த அதநாட்சி.

பேரணவெளரூப பூதெங்கார கால்கிதிலே பண்டாரிகள் பார்த்த வந்த
மிராமனாவேக்காக பெருங்கை சர்க்கார்க்கு திட்டம் பண்ணியபடியிலுள்ள அதிகப்படி உதவ
வாதி நுருமஞ்சளங்களுக்கு கொல்கிடத்திலே திருமஞ்சளவக்கவசம் வாயிலே சோதிக்க திருமஞ்
சுவாமியுர கல்கட்டராயர் மகா-ந-அ-ஸ்ரீ மேந்தநர் கால்கிதிலேவாச துரைய
வாசன குடியிலி சர்க்காருக்கு. மேலாக பண்டாரிகுறகிற சாததப்படி சந்தனம் வங்கி நீர்த்தத்தில் கணக்கார சாததப்படி குடுக்
கிறது இத்தப்படிக்கி கால்கிதிலேவாச துரையவாசன ஜாக்கிரதையாய் பார்த்து வரு
வோமாகவும். இப்படிவருமிடத்தில் வேதாவது வித்தியாசம் வந்தால் அதற்கு நாளை
உத்தியவாசம் பண்ணுவோமாகவும். மேலேவைக சர்க்கார் மனுஷாண்டிருந்து பார்த்து
ருகிறதற்கு சர்க்காரில் திட்டம் பண்ணினது திருமஞ்சளம் கடக்குமபோது வடிகலக்கதி ம
றந வேலைக்காக மகாணி தனிக் சாதம் சம்பளம் பத்திக்கொள்ளுவோமாகவும், மே சர்க்
கார் மனுஷாண்டி காங்கன் பார்த்து வருகிற வேலைகளை சர்க்காரில் எப்போ வேண்டாமென
து உத்தரவாகுறதே அப்போது விட்டுவிடுவோமாகவும். இத்தப்படிக்கி யெவள மனோரூ
பிலே யெழுதிக்கொடுத்த அதநாட்சி.

(ஒப்பம்) வெங்கு மனுஷன் குமாருன். (ஒப்பம்) வெங்கிடவாதன். (ஒப்பம்) சாபு,
சாட்சிகள். (ஒப்பம்) பாட்டராயர் அறிவேன். (ஒப்பம்) கங்கராயர் அறிவேன். இத்த

பபடி கையெழுத்த போட்டிருக்கிறது. அசலுக்கு சரியான கை. (ஒடபம்) இ கைத்தி
விவக முதலி, மேட் பேஷ்கார.

8th October 1811.

(Signed) I. STOKES,
Ag. Collector.

(True copy)

(Signed) A. Krishnaswamiyar
Deputy Collector.

22nd September 1811—Similar Muchilka by Venguviengar, Thathuvien-
gar. Vengitta Veraragava Iyengar, Kutta Kuppaniengar,
Kuthuraiengar's son Kuppaniengar and Rangaien-
gar for a third portion of Pandari work.

—(c)—

1811ஆம் செப்டம்பர் 22ல் பிரதேசப்பதி 3ல் புரட்டாசி 8ல் திருச்சிநாப்பன்
ளி கபா கையெழுத்த போட்டிருக்கிற மகா-ச-ச-பி மேஸ்தர் சந்திரேகாச தனாயங்கன் கும்
பினி சர்க்காருக்கு.

பிரதேசத்தின் கையாமிலா கோவிலில் உள்ளூரார் பத்திரம் பண்ணப்பட்ட வெங்குமைய
காரர், தாத்தாவப்ப வெங்கிட்டவா குலப்பங்கார், குட்ட குப்பணப்பங்கார், கந்தையங்கார்
களின் குப்பணப்பங்கார், நெங்கப்பங்கார் கைகள் ஆகுபேரும் எழுதிக்கொடுத்த அத்தாட்சி.

பெண்ணென்றும் தெ. பிரதேசத்தின்கையாமிலா கோவிலில் பண்டாரிகள் பார்த்தவர்க்
த பிரமண வேலைகளை சர்க்காரில் பெங்களே திட்டம் பண்ணியபடியினாலே கையாமி நித்திய
ப்படி அதியப்பங்காடி கொலலரிடத்தில் உங்க வெள்ளி சமையல் கைகள் வாங்கி கையாமி மாரி
யத்துக்கு தாழ்வு வராமல் குடுத்த கையாமி காரியமானவுடனே மதுபடி கொலலரிடத்தில்
குடுத்துக்கொண்டு அதியப்படி உச்சவாதிக்கு சலவை கந்திரங்களும வாங்கி பெங்கள
மாரிபத்தில் கசக்குவனாயிற் கவத்துக்கொண்டு உச்சவாதி கையாமி காலாகாலத்திலு
கொடுத்துக்கொண்டு நித்தியப்பங்காடி சாத்தப்படியும் அதிகப்படி சாத்தப்படி, அரிவாண
மும் கந்திரவாசப் பண்டாரி கொடுக்கிறதை கைகள்வாங்கி கையாமி காலாகாலமாகவும், கொ
ண்டு வருவோமாகவும், கொட்டமொத்தை அதிகப்படி பேசாததப்போடடி. இது இரண்டு
ம் கம்பிபார் ஒப்புக்கொண்டாகக்கது. ஒப்புக்கொண்டதப்போனால கை இரண்டு காரிடமு
ம் கூட கைகளை ஒப்புக்கொண்டு கையாமி காலாகாலமாகவும், கொடுக்கிறதை
வேலைகள் சர்க்கார் மனுஷாணைய கைகள் பார்த்தவாப்பட்டதாக்கு சர்க்காரில் திட்டம் பண்
னின் சமையல் கான் 1க்கு அரைக்கால் தவிக்கக்காதம் விதம் பத்திக்கொண்டு கையாமி காலாக
த்தில் பாடுகருயித்தியாசம வராமல் ஜாக்கிறதையாப் கட்டக்கொண்டுவருவோமாகவும், இப்ப
படி வருமிடத்தில் கையாமி காலாகாலமாகவும் மத்தக்காரியத்திலாவது வித்தியாசம உந்
தால் அது கைகளை உத்திரவாதம் பண்ணுவோமாகவும், இப்படி வருமிடத்தில் மேல்கண்
டிருக்கிற வேலைகள் கைகள் பார்த்தவாருகிறதை சர்க்காரில் கொப்போ வேண்டாமென்று உந்
திரவாதிதோ அப்போது கைகள் கிட்டிவிடுவோமாகவும், இந்தப்படியும் கைகள் மருவா
லிலே எழுதிக்கொடுத்த அத்தாட்சி.

வெங்கு கையெழுத்த. தாத்த கையெழுத்த. குப்பன் கையெழுத்த. வெங்கிட்ட
வாருகைகள். கிண்டக்குப்பன் கையெழுத்த. நெங்கப்பங்கார். சாத்திகள் குக, சகி
மபாணி ஆசாமி பெந்து காரைத்தில் கையெழுத்த போட்டிருக்கிறான். பெருமான் அறிவே
வேண்ட தெதுகுகில் கையெழுத்த போட்டிருக்கிறான்.

8th October 1811.

(Signed) I. STOKES,
Ag. Collector.

சு. து. ரு. சரியான கல், (ஒப்பம்) சி. வலித்திலிக் முதலி பேட்பேஷ்கர்.

(True copy)

(Signed) A KRISHNASWAMIYAR,

Deputy Collector.

22nd September 1811—Similar Muchilika by Rangalengar, Ramiengar, Rangalengar and Iyaviengar for a fourth and the remaining portion of Pandari work.

1811இல் செப்டம்பர் 22உ பிரஜோதபத்தினு புரட்டாசு 8உ திருச்சிபுரபாள லி சுபா வகையரு செலாடாபிப மகா-ஈ-ஈ-ஸ்ரீ மேந்தர் சர்து திரோவர்க துணையவர்கள் குமபினி சர்க்காருக்கு.

ஸ்ரீமெந்தாசுவாமியார் கோவிலில் சந்திரவாரபண்டாரி ஸ்தலம் செய்யப்பட்ட தெய்வப்பலகை, குமல்பலகை, நெகல்பலகை, அப்பாலப்பலகை எங்கள் காதுபேரும் பெ முதிக்கொடுத்த அததாட்சி.

யென்னவென்றால் ஸ்ரீமெந்தாசுவாமியார் கோவிலில் பண்டாரிகள் பார்த்து வந்த சன்னதியைச்சொந்த பிராமணவேலைக்காச சர்க்காரில பெய்களை திட்டம்பண்ணினபடியி னாலே ஸ்ரீ கோவிலிலே நித்தியப்படி அபிப்பபடிக்கி சர்க்காரில் கொடுக்கப்பட்ட பச்சைக் டூம், குங்குமப்பூ, கஸ்தூரி, புனகுசாடம், சாமயேருணி, சூலதிகைப்பூம், பாக்கு, வெற்றி லை, இதுகளை நிகுத்த வாக்குறதை நிகுத்த வாகவெண்ணு வெற்றிலை, பாக்கு பெண்ணி வாகவெண்ணு சாத்துப்படிக்காச அகரத்துக் கொடுக்கப்பட்ட திசைட்டை சந்தனம் மிலக்காட்டை சந்தனம் அளத்து வாகவெண்ணு களக்கபயின்னைகள் சொல்லுற கண க்குபடிக்கு நித்தியப்படி அபிப்பபடிக்குள்ள சாமல் காலாகாலத்தில் ஐக்கிறதைதயர், குடு ததுக்கொண்டு கவாயிக்கி உச்சாத்து வஸ்திரம் நித்தியப்படிக்கி வேண்டியதுபெண்ணி வாக் கிக்கொண்டு பெந்தபெந்தவேலைகளை பெய்வளவு தேவைபோ அவ்வளவு காலாகாலத்தில் ஐ க்கிறதைதயர், குடுத்துக்கொண்டு வருவோமாகவும், இப்படி வருமிடத்தில் கவாயி காரிபத்தி லாவது சாமான மத்தகாரிபத்திலாவது பேதாவது வித்தியாசம் வந்தால் அது எங்களை உத் திரவாதமண்ணுவோமாகவும், மேலெழுதிய வேலைகள் சர்க்கார் மனுக்காணப் பாக்கள் பார் ததுவாய்ப்பட்டதுக்கு தக்கிரவா பண்டாரி வகத்திரம் சம்பளம் தவிர இப்போது சர்க்காரில திட்டம்பண்ணின சம்பளம் என் டிரு அகாக்காள் தனிகா சாதம் விதம் வாகவெண்ணு வெற வேலைகள் பார்த்து வருவோமாகவும், இப்படி வருமிடத்தில் மேலெண்டி ஐக்கிற வேலை கள வாகவள் பார்த்துவருகிறதை சர்க்காரில் பெப்போ வேண்டாமென்று உத்திரவாதெதோ அப்போது எங்களை விட்டுவிடுவோமாகவும், இத்தப்படிக்கி வெண்கள் மனோரூபியை பெ முதிக்கொடுத்த அததாட்சி.

நெகல்பலகை, குமல், நெகல், ஐயா, இத்தப்படி காதுபேர் கைபெழுத்து ஸாததிரகுருகிருஞ்சன், சாட்சிகள், சந்திரவாரி ஆசாரியா பெந்து காகரத்தில கைபெழு தது பேரட்டிருகருஞ்சன், கஸ்தூரிசெய்யப்பலகை பென்று தயிழில் கைபெழுத்தது பேரட்டிரு கருகருத.

அசுதுக்கு சரியானகல்,

(ஒப்பம்) சி. வலித்திலிக் முதலி, பேட்பேஷ்கர்.

L. STOKES,

Ag. Collector,

8th October 1811.

(True copy)

(Signed) A. KRISHNASWAMIYAR, Deputy Collector.

1st October 1816—Collector's order to Peshkar for taking security from Archaka Saluviengar.

ஸ்ரீரங்கம் தேவஸ்தானம் பேட் பேஷ்கர் அப்பாசாமி முதலிக்கி அனுப்பின சன்னத.
பெண்டலென்றால், ஷே பூரிவிருக்கும் அச்சகன் சாதுவயங்கார் பெண்டலென்றால்
ஷே கோவிலில் தனக்கு திருக்கப்பட்ட பூஜை காணியாகி அதுவாய் தனக்கு கடைசுருமபடி
யாய் செலவளையுமென்ற பிட்டுஷன் பண்ணிக்கொண்டிருந்த சங்கதியை குறித்த நீர் என்
தலத்தார்முலையாய் விசாரினை செய்ததில் ஷே சாதுவயங்காரால் ஷே பூஜை காணியாகினால்
கு பாதொரு கிரேதககணிகையென்றும் கல்போக்கியென்றும், ஆனால் ஷே யான முன்
சூலே ஷே பூரிவ சிறிது திருட்டுத்தனம் செய்ததாம் மேலும் திரேட்டி துளையாய்கருதலாம்
செண்டலிக்கி வுளப்பட்டு திருத்தபொது ஷே யான் செயதகொண்டிருந்த பூஜை காணியாக
காதி அதுவாய் மததொருத்தனம் செய்த நீர் செயத்திகொண்டிருந்ததொர் ஷே முன் ஷே
மேஸ்தர் திரேதக துளையாகன சன்னதாபபுகிர்த்திருத்ததொர் அதுவாய் குறித்த
தமாயிருக்கப்பட்ட சிறிதுபேர் அச்சகன் பிட்டுஷன் பண்ணிக்கொண்டிருந்த சங்கதியை கு
றித்து ஷேயாளை கோவிலுக்குள்ளாக விடவேண்டியதில்பென்று மேஸ்தர் பேல துளைய
வர்கள் சன்னதாபபுகிர்த்திருத்ததொர் மையிடம் குப ஷேயில் திரேதகலிக்கொண்டிரு
ண்டபிட்டுஷனே உத்தரவு செய்கிறதொன்றொன்றால் ஷே சாதுவயங்காரொன்றிருந்து ஷே
கோவில் கவாமி பூஜை காணியாகியல் பாதொரு கிரேதககணிகையென்றும், தூண்டத்தகனாவது
செய்யாமலிருந்த அலதும் பிட்டுக்காரமுன் போக்கியதொரு ஷே ஷேயலத்தார் முதலான
பேர்களுக்கு சம்மதியாவிருந்தால் அவனிடத்திலே மதுபருகா ஜாமின் காங்கிக்கொண்டு மரு
படியும் ஷேயான் அதுவாய் அவன் வசம் செயதபோட்டு மாமுலபடிக்கி அதுவாய் கடற்
தாரும் செலுத்தக்கொண்டிருந்தும், மத்த ஷேயான் வர்ல திருட்டுத்தனம் செய்த சங்க
தியைக்குறித்த காம் பாதொரு விசாரினை யசாதிக்கவேண்டிய அகத்தி மிலி, அரி
யவும்.

1816இல் அக்டோபர் 1ல், திருச்சிபுப்பன்வி.

(Signed) G. PHILLIPS, Ag. Collector.

12th December 1818—Collector's order to Peshkar to send from Thiruvallarai a competent Archaka to worship in Srirangam

செ. 12.

ஸ்ரீரங்கம் ஷேவஸ்தானம் பேட் பேஷ்கர் அப்பாசாமி முதலுக்கு.
பெண்டலென்றால் திருவள்ளூர் கோவில் அச்சகனின் ஸ்ரீரங்கத்தா அச்சகனலே
கோவிலுக்குமபடியான போக்கியைப் ஒருவனை பார்த்து இந்த சன்னதா கண்டதந்தனம் அரு
குக்கு அது மிக்கக்கவும்.

1818இல் டிசம்பர் 12ல், ஸ்ரீரங்கம் திருச்சிபுப்பன்வி.

(Signed) R. W.

13th April 1820—Collector's order to Peshkar to follow Tennachara rules and Sastras in festivals.

ஸீல்.

1820ஆம் ஸ்ரீரங்கம் வகையறு தேவந்தாணம் பேட் பேஷ்கார் பேரால் அனுப்பப்பட்ட சன்னது பதிவுடைரிசிலிருந்து பெறத்தெழுதிய பெகஸ்திருட்டி.

செ. 31.—கேப்பிரலி 13௨.

என்னவென்றால் போன பெண்ணையின்றைகி கிரகணிதிருமஞ்சளம் கடகாமல் அடையப்பட்டபேரான சங்கதிவையக்குறித்த சீரோழுதிக்கொண்ட அடிகளுக்கும் ஸ்தலத்தாடெழுதிக்கொண்ட அடிகளுக்கும் சரியான கண்கள் பேட் கிரந்தாச பாலகிருஷ்ண துறையி டத்தாக்கனுபரி விசடுகிறதாமன்றில் சான்றிதானாயும் தென்னுறை சமபிரதாயம் தெரிஞ்சுவர்களை விருக்கப்பட்ட கல்லோக்கியாகனாய் காண்பேரை பஞ்சாசுதாஸ்தது தேர் மாளஞ்செய்து கூ நிருமஞ்சளம் மாராலே அடையப்பட்டபேரால் அதசேதி தெரியப்படுத்தாம படியாய் உத்திறவு அனுப்பிவிடுகிறோமாயினால் சீர ஸ்தலத்தாக்குப்போய் அவசேழ க்கப்பட்டதற்கு உத்திரவுசொல்லுகிறதும் தவிர இனிமேற்பட சையி கிரியங்கனில் ஸ்த லத்தார் பேராவது தருஷேபனசொன்னு அதை சீரோழ்சாமல் சான்றிதாயும் தென் னுச்சாற சமபிரதாயமும் சீரவிசாரணசெய்து தெரிஞ்சுகொண்டு சிபராமபெய்யடியே அந் தரிழ்ச்சாடு சையிரியம் கடப்பிச்சுக்கொண்டு வந்திறதேயலையால் ஸ்தலத்தாக்கொ ளுவிடுகிறதென்றால் சீர கையிரியம் குந்தாசுதாயால் அதனாலே உடக்குதொந்திரவு கேரிமும். அதந்திது காக்கிருதையால் கடந்துகொள்ளவும்.

1820ஆம் ஏப்பிரல் 13௨.

True copy (Signed) A. KRISHNASWAMIYAR, Deputy Collector.

12th June 1821—Collector's order to Peshkar to secure Jewels

ஸீல்.

ஸ்ரீரங்கம் தேவந்தாணம் பேட் பேஷ்கார்பேரால் அனுப்பப்பட்ட சன்னதுபதிவுடை ரிசிலிருந்து பெறத்தெழுதிய பெகஸ்திருட்டி. செ. 4௩.

ஸ்ரீரங்கம்வகையறு பேட் பேஷ்கார் அப்பாசாயிமுதலிக்கி அனுப்பின சன்னதுபெண் னவென்றால் ஸ்ரீரங்கநகலாயியார் திருவாரணம்வகையறு கைகள் பத்திரப்படுத்தித்த தகை பொட்டிக்காக தயார்பெய்கை அத்தபேட்டிக்குப் பூட்டும் முணுகொறகதும் தயார்பண்ணி ஒருதொறகல் சர்க்கரிதும் ஒருதொறகல் ஸ்தலத்தாடெழுதிக்கொண்ட சிபராம திலும் ஒருதொறகல் கொல்லவிடத்திலும் இத்தப்படிக்கி குடுத்த திருவாரணம் எவர்கை யிலும் பெடுக்கையிலும் முணுகேருமாயிருந்து பூட்டி ஸ்தலத்தார் அஞ்சபேருமாய் மாஸால் ப்படி முத்திறைபேரட்டு கருகலத்தின் பத்திரப்படுத்திக்கொண்டு வரச்சொல்லி மேய் 14௨ ப்படி முத்திறைபேரட்டு கருகலத்தின் பத்திரப்படுத்திக்கொண்டு வரச்சொல்லி மேய் 14௨ ஸ்ரீரங்கத்தக்கு சையிரிவந்திருக்கையில் குப்புரில தாக்கிதெய்திருக்க அத்தப்படி சாக்கிரு கைசெய்த வருதிறதேதிமுதலாய் பெழுதாமல்போன வயனமென்ன. இப்பவும் மேல்பெ கைசெய்த வருதிறதேதிமுதலாய் பெழுதாமல்போன வயனமென்ன. இப்பவும் மேல்பெ முதியபடி முணுகேரிடத்திலும் தொறகலவைத்திருக்கிறதும் திருவாரணங்கன் பெடுக்கை யிலும் வைக்கையிலும் மேலேகண்டிருக்கிற ஸ்தலத்தார் கொல்ல சாக்கார்தரபடில் நீரும் திருந்து சாக்கிருதையால் கடந்துவருகிற சங்கதியை சிபராமாய் அறிவப்படுததுகிறதாமன்னி யில இன்னும் கிஸ்பொட்டிகள் தயார்பெய்ச்சொல்லி உத்திரவுசெய்தபடியி பெட்டிகள் தயாரான சங்கதிகளும் அறிவப்படுத்தவும்.

1821ஆம் ஜூன் 12௨

திருச்சிணுபவன்

ஸ்ரீரங்கம்கோவில் கேழ்வி எப்பிரமணிய பிள்ளைவசம் வாதாந்து—இதுபராததெழுதி

சென்னை நகர நிர்வாகத்தில் அதிகாரத்தின் கீழ் கொள்ளப்பட்ட இவ்வாறு இவ்வாறு இவ்வாறு இவ்வாறு
வெண்

True copy

(Signed) Assistant Collector

12th February 1822—Security bond by Vadagalai Ramannjam Iyengar
to keep up to Decree 120 of 1808

வெண்.

1822இல் பிப்ரவரி 12ஆம் திகதிக்குப்பள்ளி கபாலகவரூ பேட் அலிஸ்டான்
மேல்கட்டி மகா-ந-ந-ஸ்ரீ மேன்தர் சாஜ் பிளீப் துறையவர்கள் குட்பிணி சாசன
க்கு நிறைந்திருக்கும் துறையவர்கள் குட்பிணி சாசன
முதல்க்குத்த ஜாய்க்கத்த.

என்னவென்றால் நான் ஆய்விக்கும் நெருக்கியவர்களுக்கென்றால் 1808இல் பிப்ர
வரி 26ஆம் திகதி நிறைந்திருக்கும் துறையவர்கள் குட்பிணி சாசன
மேல்கட்டி மகா-ந-ந-ஸ்ரீ மேன்தர் சாஜ் பிளீப் துறையவர்கள் குட்பிணி சாசன
க்கு நிறைந்திருக்கும் துறையவர்கள் குட்பிணி சாசன
முதல்க்குத்த ஜாய்க்கத்த.

(தப்பம்) சாசனத்தார் குட்பிணி சாசனத்தார்.

சாட்சிகள்.

(தப்பம்) சாசனத்தார் அறிவேன். (தப்பம்) அபயனவர்களை அறிவேன்.
True copy (Signed) A. KRISHNASWAMIYAR, Deputy Collector.

14th February 1822—Similar bond by Vadagalai
Srinivasa Raghavachari.

வெண்.

1822இல் பிப்ரவரி 14ஆம் திகதிக்குப்பள்ளி கபாலகவரூ பேட் அலிஸ்டான்
மேல்கட்டி மகா-ந-ந-ஸ்ரீ மேன்தர் சாஜ் பிளீப் துறையவர்கள் குட்பிணி சாசன
க்கு நிறைந்திருக்கும் துறையவர்கள் குட்பிணி சாசன
முதல்க்குத்த ஜாய்க்கத்த.

என்னவென்றால் நான் ஆய்விக்கும் நெருக்கியவர்களுக்கென்றால் 1808இல் பிப்ர
வரி 26ஆம் திகதி நிறைந்திருக்கும் துறையவர்கள் குட்பிணி சாசன
மேல்கட்டி மகா-ந-ந-ஸ்ரீ மேன்தர் சாஜ் பிளீப் துறையவர்கள் குட்பிணி சாசன
க்கு நிறைந்திருக்கும் துறையவர்கள் குட்பிணி சாசன
முதல்க்குத்த ஜாய்க்கத்த.

(தப்பம்) சாசனத்தார் குட்பிணி சாசனத்தார்.

சாட்சிகள்.

(தப்பம்) சாசனத்தார் அறிவேன். (தப்பம்) அபயனவர்களை அறிவேன்.
True copy (Signed) A. KRISHNASWAMIYAR, Deputy Collector.

True copy

(Signed)

A. KRISHNASWAMIYAR, Deputy Collector

22nd February 1822—Similar bond by Vadagalai Regunatha Iyengar

வீல்.

1822ஆம் பிப்ரவரியில் 22ஆம் திருச்சித்ருப்பள்ளி சுபா வகையரு மேட் அலிஸ்டான் டி கலெக்டருயிடம் மகா-நா-ஸ்ரீ மேனதா சாஜு பிஸிபக துணையவர்கள் குமபினிசர்க்கு ஸ்ரீமதந்தநிக்குக்கும் வாத்தியா நெருஞ்சாயக்காச பெருங்குந்தை முச்சிவங்கை

என்னவெனமுல் 1808ஆம் ஏப்பிரலில் 26ஆம் திவந்த ஜில்லாகோரட்டு தீர்ப்புக் குறிஞ்சுமாய் நடந்ததமிழ்தியம் வெங்கை ஆதிபயிட்டவாசஜுக்குள்ளே விடாமல் நிநுத்தி பந்திப்படிக்கிறால் என் துணிமேலப்பட்ட ஜில்லாகோரட்டு தீர்ப்புப்படிக்கும் மகா-நா-ஸ்ரீ வெங்கைட்டன் துணையவர்கள் தீர்மானப்படிக்கும் பதவல் தக்கனாக்கு நடந்ததொன்றை அலும். அந்தப்படிக்கி கடவாமல் விஞ்சுதமாய்க்கத்தால் ஆதிபயிட்ட வாசஜுக்கு வெளியில் வெங்கை திருத்திப்போடுததமல்லாமல் சர்க்காரில் விதிக்கப்பட்ட அபராதமுல் குடுப்பேருவையும் அதற்காக ஜாமினும் சொல்லிவைக்கிறேன். இத்தப்படிக்கி வெளகுதியில் பெழுதிக்குந்தை முச்சிவங்கை.

(ஒப்பம்) செருஞ்சாயக்காச.

சாட்சிகள்.

(ஒப்பம்) சடகோப்பங்கார். (ஒப்பம்) அப்பி.

True copy

(Signed)

A. KRISHNASWAMIYAR, Deputy Collector.

23rd February 1822—Similar bond by Vadagalai Chinna Annaviengar

வீல்.

1822ஆம் பிப்ரவரியில் 23ஆம் திருச்சித்ருப்பள்ளி சுபா வகையரு மேட் அலிஸ்டான் டி கலெக்டருயிடம் மகா-நா-ஸ்ரீ மேனதா சாஜு பிஸிபக துணையவர்கள் குமபினிசர்க்கு ஸ்ரீமதந்தநிக்குக்கும் திண்ணஞ்சாயக்காச பெருங்குந்தை முச்சிவங்கை.

என்னவெனமுல் 1808ஆம் ஏப்பிரலில் 26ஆம் திவந்த ஜில்லாகோரட்டு தீர்ப்புக் குறிஞ்சுமாய் நடந்ததமிழ்தியம் வெங்கை ஆதிபயிட்டவாசஜுக்குள்ளே விடாமல் நிநுத்தி பந்திப்படிக்கிறால் என் துணிமேலப்பட்ட ஜில்லாகோரட்டு தீர்ப்புப்படிக்கும் மகா-நா-ஸ்ரீ வெங்கைட்டன் துணையவர்கள் தீர்மானப்படிக்கும் பதவல் தக்கனாக்கு நடந்ததொன்றை அலும். அந்தப்படிக்கி கடவாமல் விஞ்சுதமாய்க்கத்தால் ஆதிபயிட்ட வாசஜுக்கு வெளியில் வெங்கை திருத்திப்போடுததமல்லாமல் சர்க்காரில் விதிக்கப்பட்ட அபராதமுல் குடுப்பேருவையும் அதற்காக ஜாமினும் சொல்லிவைக்கிறேன். இத்தப்படிக்கி வெளகுதியில் பெழுதிக்குந்தை முச்சிவங்கை.

(ஒப்பம்) திண்ணஞ்சாயக்காச.

சாட்சிகள்.

(ஒப்பம்) ஜீவிவாஸ குகவாசாரியா அதிவேன். (ஒப்பம்) அண்ணாவுப்பங்கார்.

True copy

(Signed)

A. KRISHNASWAMIYAR, Deputy Collector.

21st June 1822—Collector's order to Peshkar to enquire about some irregularities of Archakas.

ஸ்ரீமத்கம் தேவந்தானம் மேட் பேஷ்காசுபெருல் அனுப்பப்பட்ட சன்னது பதிலு ளுட ரிபிஸிக்குத் தெய்தெழுதிய பெச்சுத்திருக்கி.

[illegible]

1923ခု ဇွန် 21

திருச்சிற்றாபரங்கி.

யாதலால் இதுபற்றித் தகுந்த ஏதாவது பதிவு கூடரியது பின்பு அந்நாள், உட்கள்

சமீபகால நகல்.

29th July 1826—Decree in Civil Suit 32 of 1825 to the effect that the
Vadagalais cannot recite Vedas.

Dewany Adaulut Zillah Kumbakonam.
Present—George Frederick Chennay.

Present—George Frederick Cherry Esquire, Judge.
Original Sent No. 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 91

Original Surv. No. 82 of 1823.

Plaintiff—Kuruthalvar Aiyangar of Srirangam.

Verzins.—

Defendants — 1. Parasara Bhuttar. 2. Vadaryasa Bhuttar. 3. Pillachy Vathar
4. Kasturi Aiyangar. 5. Kuppaswagar. 6. Srirangachari. 7. Srinivasaiyengar
8. Thundalam Venkata-Erishmengar 9. Rasiengar and 10. Veeraperumal of the same place
Srinivasachariar, Pleader to the 1st Defendant and Venkata Row, Pleader to the 2nd,
3rd, 4th, 5th, 7th, 8th and 10th Defendants

Decree

The plaintiff in his petition filed on the 29th March 1825, stated that he is one of 34 Brahmans of Srirangam, who are formed into a company or body for the purpose of making Veda Parayanam reciting the Vedas behind the Swami at the Srirangam Pagoda on the occasion of its being carried at processions, and that he had paid Rs. 124, as usual, to that body, for his being received amongst them, on the 20th of Auvani of Yoovah (1815) and had from that period, recited the Vedas, and thereby had become entitled to receive a share of the emoluments receivable by that body; that the Defendants had allowed him his share up to 15th of the month Chittirai of Tarunah (April 1824) but have refused it since. The plaintiff therefore calculating the emoluments from the 16th Chittirai to 16th Masu (or April 1824 to February 1825, at a sum of Rs. 510, claimed for his share (being one in 34) Rs. 15. He further

stated that although the 1st and 2nd Defendants have no share in the said emoluments, he excluded them also from their being "Heads or Managers of that body".

The 2nd Defendant in his answer filed 28th July 1825, stated that the Plaintiff being a Vadagalai Brahmin had no right to force himself into the body as all those who performed the "Veda Parayanam" were all Brahmins of the "Tengalai Division" that the plaintiff had enjoyed that privilege which was given solely to the "Tengalai Brahmins" by a decree passed by the Zillah Judge Mr. Latham in Original Suit No. 130 on the file of the Late Zillah Court of Trichinopoly under date 28th April 1808 as well as by orders issued by the Collectors of Trichinopoly and that his suit being instituted in opposition to that Decree ought to be dismissed under sections 9 and 10, Regulation II of 1802.

The 3rd, 4th, 5th, 7th, 9th and 10th Defendants admit at the bottom of the above answer, that it is correct.

Against the 5th and 8th Defendants, the cause was tried *ex parte*.

The first Defendant in a separate answer filed on the same date admitted the correctness of the plaint but denied the Plaintiff's right to sue him as Defendant.

The Plaintiff in his reply filed on the 6th August 1825, stated that the Decree in Original Suit No. 130 related merely to the performing certain ceremonies in the houses at Srirangam and not to the making "Veda Parayanam" at the pagoda that the orders of the Collectors have likewise no reference to the subject in question, and that Brahmins of the Vadagalai division were admitted into that assembly and had been so both before and after the passing of the Decree in No. 130; that there are even now in that body 8 other persons of Vadagalai, besides the Plaintiff of whom 3 had been admitted before, and 3 others together with the Plaintiff subsequent to the date of that decision.

The rejoinder filed on the 22nd August 1825 is merely a repetition of the answer given by the 2nd Defendant &c.

The Plaintiff filed no document, but examined 3 witnesses viz, 1. Annathurai Aiyangar, 2. Vengaiyangaar, 3. Trinivasaiaiyangar.

The Defendants filed 3 documents viz—

1. Copy of a Decree in Original suit No. 130 on the file of the Late Zillah Court of Trichinopoly
 2. An order issued by the Collector of Trichinopoly under date 6th March 1818.
 3. An order issued by the Collector of Trichinopoly under date 15th March 1824.
- The Defendants examined 3 witnesses, viz:—1. Seshaiyangaar 2. Ayyasami Aiyangar.

3. Vengooriangaar

The Zillah Judge having attentively perused the pleadings in this suit as well as the depositions filed and heard the evidence given by the witnesses on both sides comes to the following conclusion

1 That it appears to the Court that the Plaintiff has clearly brought the cause against the Defendants by this suit with the intention of creating a right not only for himself but for all other Brahmins of the Vadagalai division "reading at Srirangam to perform the Veda Parayanam" at the pagoda alluded to in the pleadings.

2 That by the Decree passed by Mr. Latham formerly the Judge of the Zillah Court of Trichinopoly under date the 28th April 1808 in Original suit No. 130, it appears to the Court that all right and control as to the performance of all and each of the ceremonies required for that Pagoda was declared by him to be vested in the Brahmins of that Establishment, who were of the "Tengalai division" and that all others were prohibited from interfering with or doing any of the ceremonies first "except with the acknowledged consent and approbation of the Tengalai Brahmins".

3 That as no appeal against that decision appears ever to have been admitted, the Zillah Judge is of opinion that under the provision of sections 9 & 10 Regulation II of 1802

the Plaintiff's suit must be dismissed and he does, accordingly nonsuit the Plaintiff & costs, as specified hereunder.

To be paid by the Plaintiff to the 2nd, 3rd, 4th, 5th, 7th, 9th and 10th Defendants

Value of stamp paper	Rs. 12	8	0
Batta to peons	Rs. 1	8	10.
Fees of the Pleader	Rs. 0	12	0
Total Rs.	14	12	10

To the 1st Defendant.

Value of Stamp paper	Rs. 1	8	0
Fees for Pleader	Rs. 0	12	0
Total Rs.	2	4	0

To be borne by the Plaintiff.

Value of stamp paper	Rs. 8	0	0
Batta to peons	Rs. 2	9	1
Total Rs.	10	9	1
Total Rs.	27	9	11

Total.—Rupees Twenty-seven, annas nine, and Pies eleven.

Given under my hand and the seal of the Court House at Kumbakonam this 29th day of July 1826.

(Signed) G. F. CHERRY,
Judge.

21st August 1826—Collector's order to Peshkar to secure
Nabob's Kowl Nama properly.

செ. 16.

ஸ்ரீமங்கம் வகையாரு தேவஸ்தானம் பேட் பேஷ்கர் அப்பாசாமிமுதலியாருக்கு.
எவ்வெவற்றுள் முன்னாலே கவாயுராயப்பு அவர்கள் காவாயில் ஸ்ரீமங்கம் கோவிலில்
குருத்திருக்கிற கவுலநாமாபெய்கிற தந்தனேஜை மருபடியும் அனுப்பியிருக்கிறோமாகை
பால அதை மாற்றல்-பிரகாரம் காதலத்தார் இத்தபேசையும் கவத்தாக்கொண்டு ஒருகாலதில்
முத்திரைபோட்டு ஜாக்கிருகைப்படுத்தவும்.

1826 ஆம் ஆகஸ்டு 21ம்

முதலாம் திருச்சினுப்பள்ளி.

(Signed) R. GRANT.

25th July 1827—Collector's order to Peshkar about Archaka
Saluviengar's dismissal.

செ.

1827 ஆம் ஸ்ரீமங்கம் வகையாரு தேவஸ்தானம் பேட் பேஷ்கர்பேருள் அனுப்பப்பட்ட
சன்னத பதிவுகடறியிருக்க பெடுத்தெழுதிய பெயர்ந்திருக்கிறது.

செ. 26.

சூலை 25ம்.

என்னவென்றால் இது கோவில் அச்சக சாலையப்பங்கார்பென்றெனக் கோவில் க்த
பத்தரில் முதன்மையான ஸ்ரீதங்க நாராயணப்பிரகார உதாரணமாய்ப்பெரி அமைனமசெய்த
தர்ப் கொடா உருவில் பித்தசெய்தசெய்தகையை காட்டிக்முலையப் பிரகாரணசெய்ததில் பி
ருதிகைண்டிருக்கிறபடிக்கி இது அரசககாலையப்பங்கார்பென்றெனக் அமைனமாய் பெரி
ளதா பூதநியாய் குகனானதானபடிக்குலே அத்தப்பித்தத்துக்காக அரசககாலையப்பங்கார
ன அச்சகமிரகிலிருந்து பத்தப்படுசெய்திருப்பதற்குலே இனிமேலாக கொடா கோவிலி
லபேய கலாபிபூதமுதலான வழியங்கன்செய்யாமல் திட்டமசெய்யவும், அதறிடவும்.

1827ஆம் ஆண்டு 25உ.

முகாம் திருச்செருப்பள்ளி.

True copy.

(Signed) A. KRISHNASWAMIYAR, Deputy Collector.

28th August 1827—Archaka Kaniyatchi not alienable

Saluvengar kept out.

லிங்.

ஸ்ரீதங்கம் தேவந்தானம் பேட் பேஷ்கார்பெருக் அனுப்பப்பட்ட சன்னத பதிவு
காட்டியிருந்த பெருத்தெழுதிய பெருத்திருட்டெ.

செ. 66. 28உ.

என்னவென்றால் ஸ்ரீதங்கம் கோவில் அச்சகன் குப்பனப்பங்காரென்றெனக் அச்சக
ள் சாலையப்பங்காரகூடய சொத்தமான கானியாகுரி கொடுத்ததான் போக்கியத்துக்கு அ
ன்பது குப்பனப்பங்காரகூடய சொத்தமான கானியாகுரி கொடுத்ததான் போக்கியத்துக்கு அ
சாலையப்பங்கார கானியாகுரினை ஐந்திபன்னக்சொல்லி உத்திரவானதாகக் கேழ்சிப்பட்
டதாயும் தான்காவியிருக்கிற கானியாகுரினை ஐந்திபன்னக்சொல்லி உத்திரவானதாகக் கேழ்சிப்பட்
யேனுமென்ற அருகிருந்த பிட்டமவுக்ககையை உத்திரவுப்படிக்கி விசாரணசெய்ததி
ல் பிட்டமவுக்கர் இது சாலையப்பங்கார கானியாகுரிய விபத்து ஆவனிய 25உயில் 20. 50
க்கு போக்கியம்வாங்கினதாக சாகித்யபெழுத்தப்போட்டவர்களாலே குகலாபிருக்கிறதெ
ன்றும் ஆண்டு 16ஆம் நகரம் 30உயில்புத்த சன்னத விளம்பரப்படிக்கி சர்க்காரில் தெரி
பப்படத்தாமல போக்கியம் வாங்கியிருக்கிறதென்றும் அப்படிக்கி போக்கியம்வாங்கினது பி
றட்டாக கானப்படுகிறதென்றும் கீழெழுதிய 50உயில் செ. அர்ஜிவகையருலத்தி.

அதனாரியத்துக்கு உத்திரவுசெய்திறதென்னவென்றால் இது அச்சகன் சாலையப்பங்
காரென்பபட்டவனை அச்சக அலுவலிலிருந்து பத்தப்படு செய்திருப்பதினாலேயும் கொ
யானதுக்கு பதினாக மேகமாய்ப்பட்ட அச்சகன் இது யான் கானியாகுரியைச் சேர்த்த வகுமா
னம் கைப்பத்திக்கொண்டு கலாபிசாரியம் பத்தப்படு வேனுமாகச் செயலாயும். கொட்டி
டினார் இது விளம்பரத்துக்கும் உத்திரவுக்கும் விசேஷமாய் போக்கியம் வாங்கியிருக்கிற
தாய சொன்னதெனினாலேயும் அப்பேர்ப்பட்ட போக்கியத்தை ஒதுபோதம் மஞ்சர் செய்ய
த்தகையதென, ஆகையால் முன் உத்திரவுப்படிக்கி இது சாலையப்பங்காரகூடய கானியா
டகியை ஐந்தியை வைத்து இது அச்சகவேலைக்காக போக்கியத்தை ஒதுகளை கோயித்து மிசுறு
க்கு அருகருக்கு அனுப்பவும்.

1827ஆம் ஆண்டு 28உ.

முகாம் அரிவதுர்.

(True copy)

(Signed) Assistant Collector.

21st August 1827 -Collector's order to Peshkar about enlistment
of Adhyapakas.

ஈன்.

ஸ்ரீதங்கம் தேவஸ்தானம் பேட் பேஷ்கர் அவர்களுக்கு அனுப்பப்பட்ட சன்னது பதவு
டைப்பினிந்து எடுத்தெழுதிய பெண்ணிருக்கட்டு.

நெ. 18. பெண்ணென்றால், அதன்பாபம் அண்ணவரை மேலதிறவர் அதன்
பாபம் கண்கணிப்ப குறித்து அருளில் குடுத்த பிட்டுஷனை அருள் தீண்டாது உதகிரவியாக
ம விசாரணை செய்து நியோகப்பெண்ணிருக்கிற சமாதான குறித்து நீ செழுதி 31 நெ
அதிலும் அதற்குள் அடக்கம்பண்ணி அனுப்பினிந்த வாக்குமூலங்களுக்கும் உதவி அது கா
நியதற்குள் அதன்பாபம் கொவ்வலில் சேக்கலாகை உருவது கெளரியில் சஞ்சாரம்
பேயிருக்கால் அவர்கள் வருகிறபரிபந்தம் புதுசாய் அதன்பாபம் சாதப்பெதடைபட்டலா
ள சாதப்பெதடை அதன்பாபம் சாதப்பெதடை மதற அதன்பாபம் சாதப்பெதடைபட்டலா
சொல்லி வாக்குமூலம் மேலுதிக்கெடுத்ததாக உருவது அருளில் உணர்வுக்குறிப்பியிரு
கே அந்தப்பெதடை புதுசாய் அதன்பாபம் சாதப்பெதடை மதற அதன்பாபம் சாதப்பெதடைபட்டலா
பெலகம் மாநாடுகொளம் சமபாஷை கொடுத்த அதன்பாபம் சாதப்பெதடைபட்டலா
செய்யவும், பின்புலம் அதன்பாபம் சாதப்பெதடை மதற அதன்பாபம் சாதப்பெதடைபட்டலா
க்கு சேயெய்க்கு வரும்பதைய திருக்கு உதகிரவ கொடுக்கவாக்கும் தேவஸ்தா
னம் சச்சேரியில் அமராததுவகையும.

21-8-27.

முதலம் தச்சக்குறிச்சி.

(True Extract) (Signed) A. RAMACHANDRA ROW, Asst. Collector in charge

10th October 1827—Collector sanctioning certain expenses incurred in
suit against Vadagalais.

நெ. 109.

ஸ்ரீதங்கம் வகையரு தேவஸ்தானம் பேட் பேஷ்கர் அவர்களுக்கு அனுப்பின
சன்னது,

பெண்ணென்றால், தென்னை வடகலை விபாச்சியதில் கோட்டி தீப்பு முதலான
தந்தவேகன் ருபசம் கெஞ்சுவப்பங்கார் கும்பகோணம் திலக கோட்டிக்கு போய்வாங்கி
க்கொண்டு வந்ததாகக் அச்சுக்கொதி முதலான சிலவாசனத்தாக உர்ப்பா அனுப்பியிருக்
கிறபடியால் அது ஜாப்தாப்படிக்கி திலகவாசு 27 காவே முதுகிசத்தாக வரும் கு. 10
போக பாக்கி கு. 17 காவேமுதுகிசம் உணர்விலே கிளவெழுதிக்கொண்டபடி உதகிரவாக
வேறுமென்று நீ பெருகிய 96வது நெ. அந்த வந்து சேர்த்தது.

உதகிரவ செப்திறதென்னென்றால் அது ஜாப்தாவிள்கண்டுக்கிற ருபசம் கெஞ்சு
வடகலை வகையரு பேர்களுடைய பாடிசெலவு கு. 17 காவேமுதுகிசம் கெ. பாக்கி சாக
கா சேவுகதிலிருக்கிறவாசனக்கவால் அந்தப்படி பாபத்து முகருகிசக்கடபது. அது
போக மதற அச்சுக்கொதி வகையா செலவு கு. 19க்கு செலவு கு. 10 போக பாக்கி கு. 9
ம உணர்விலே கிளவெழுதிக்கொள்ளவும் அதன்படியும்.

10-10-27.

திருசளிஞப்பன்.

Collector.

11th August 1829 - Collector's order to Peahkar about the repair of Prakaram walls.

சீரமை.

செ. 41

புதிதகம் ஓபக டேஷகர் திருமலதாங்குப்பின் சன்னத.

வெள்ளவெள்ளம். புதிதகம் சித்திசுவாமிநி, உத்தரவிட, அடைபட்டிருக்கின்ற, இது
கழுத்துவிதி மதவகை பரதமுமே மது மதிலிலிருந்து மெது கட்டியுள்ள கிழக்குப்பாயிருந்
கிறதாயினாலும் அது இ. வடிகிலெல்லாம் கதற்பயாதது கிழக்குப்போனகல லுள்ளில் இட
போது ஆங்கிலி நகரப்பட்ட காலுக்கை ஆகா செவதுகொண்டு ஆங்கிலஸ்த கலதுகோ கல
யுள்ள கிழக்கு இடகலிலிருந்து விட்டுகொடுக்கவேண்டுமென்று ஆகா சொததென்னு அது
சலகதெனா அதுருக்கு விட்டு சொப்பாயின.

11-8-29

மு. திருச்சிஞ்சுப்பள்ளி.

17th June 1833.—Saddar Adalat Proceedings that the Decree of 1808 is executable.

At the Court of the Saddar Adalat, Monday 17th June 1833.

PRESENT

The Honorable William Oliver Esquire, Chief Judge.

„ Charles May Lushington Esquire, 1st Puisne Judge.

„ Thomas Alexander Oakes Esquire, 2nd Puisne Judge.

„ William Huddleston Esquire, 3rd Puisne Judge.

Road Petition presented on the 14th March by Krishnasingar and others.

(File under M. P. No. 51 of 1833.)

1 The prayer of the petition is that the Court will not issue orders for the enforcement of the decree in O. S. No. 130 of 1805 on the file of the Zillah Court of Krishnopoly, wherein the Plaintiffs sued to recover the sum of 120000 Rs. 416, Fanams 22, the amount of damages alleged to have been sustained by them in consequence of the performance by the Defendants of certain ceremonies, at which, they, the Plaintiffs, claimed a right to officiate and to receive for the performance thereof, certain fees.

2 The grounds upon which this application is made are, 1st that the subject of the decree is different from that of the plaint, "by which the Court understood the petitioners to mean that the points determined by the decree are different from those which it was the object of the suit to put in issue, 2nd that the decree itself is wholly contrary to Dharmasastras and customs and the Regulations, 3rd that the decree has remained unexecuted for 25 years, 4th that neither the petitioners nor their adherents were Defendants in the case," by which the Court suppose to mean that neither the petitioners nor the persons of whom they are representatives were parties to the suit, 5th that the decree is likely to affect many people, and 6th that that the decree has been overruled by several decisions subsequently passed.

3 In regard to the first plea, it appears to the Court quite plain from the petitioners' own statement as well as from the recital in the decree that the rights and the privileges of the Plaintiffs were fit and necessary subjects of enquiry in the determination of the suit and that the main object of the suit was to obtain a judicial decision upon those rights and privileges. This plea, therefore, the Court consider to be altogether unfounded and it is the only one advanced, which if well founded and brought forward in a reasonable time after the passing of the decree, might perhaps have warranted the interference of the Court to declare the decree void and of no effect.

4 The second plea is one upon which the Court cannot enter without contravening

the provisions of section 21 Regulation II of 1802, which was in force when the decree was passed and for more than a year afterwards.

5. In regard to the third plea, all that needs to be observed is that the non-execution of a decree does not work its nullity nor afford any ground for declaring it null.

6. Neither does the fourth plea afford any ground for annulling the decree. Whether the petitioners are bound by the decree is another question. In general a decree is conclusive and admissible in evidence only between the parties to the suit or those deriving under them, but there are exceptions to this rule, and whenever the matter in dispute is a question of public right or law as in the present instance, a Judgment is evidence for or against parties other than those who were actually concerned in the suit. All persons standing in the same situation are affected by such Judgment and it is evidence to support or defeat the right claimed. The Court observe that litigation would be interminable if in cases like the present the same subject matter were left open to dispute as often as new parties may arise.

7. The Court are not clear that they correctly comprehend the scope of the fifth plea, but it seems to them that it is in effect the same as the preceding one, and inadmissible as a ground for annulling the decree.

8. In support of the sixth plea, a reference is made to the decree of the Zillah Court in O. S. No. 5 of 1825 and to the decree of the Provincial Court in O. S. No. 84 of 1812 as well as to Regulation VII of 1817. It appears clear to the Court that the provisions of the Regulation VII of 1817 have nothing whatever to do with the matter in dispute in this case, and the decree referred to would appear to have as little effect as far as the points decided by those decrees, can be gathered from the statement contained in the petition.

9. Upon the fullest consideration, the Court are decidedly of opinion that the prayer of the petition is totally inadmissible.

17th June 1833.

10th April 1835—Collector's order to Pesukar about the dismissal of Archaka Annaviengar, Pandari Desikamiengar and Karnam.

செ. 107.

ஸ்ரீரங்கமலைகடையு தேவந்தானம் வேடவேங்கடர் சபாபிஷைக்கு.

என்னவென்றால், காளையார் 12 ஆண்டுகள் காலியாசம்மன பீரிலே போட்டிருந்ததும் டி. பரணமலைகடையு 24½ பொருமான தடவதான் திருட்டுப்போனவர்களைக் காவிரிதாப ப. குண்டுசாலை போலீஸ்மாரு விசாரணைபண்ணி பெருநில அச்சியும் தந்தாவேங்கடையு வந்தது.

அதற்குரியதற்கு ஒரு போலீஸ் அமீனாதினாலும் அச்சியிலேயும் தந்தாவேங்கடையு லேயும் பார்த்துமேபோது ஒரு தேதியில் பூதமுதர அரசர்கள் அன்னாபயங்கடையார் பரிசுராம தெருவையாகக் கிளக்கப்பெற்ற அதுமாவதற்கு விடமாய்க்கிறதாயலாமல் ஒரு விருவரும் உமருடையமுன்பாக பெருநிலவந்த வாகருமுதலதில் ஒரு திருட்டுப்போன சொத்தின் மதிப்புக்காயத்தால் தாங்களேசெய்ததற்குத்தொகுப்புக்கொண்டிருக்கிறபடியிலே ஒரு தேவந்தானம் கர்ணன் அனாதையுதையாக ஒரு அமமந்தெரிசனதுக்குப்போய செவிசெய்க்கொண்டபோனவுடனே ஒரு கடை கனவுபோனதாக காணப்படுகிறதற்குப்போய லெலலையரும் பொதுக்கடை விருக்கப்பட்டவேனில் வேறொருபுட்களென்று அவையானது னரிசலாயதிருட வேறுபுருதென்ற காணப்படுவதால் ஒரு முனதுபேருமகது மேலெழுதிய பத்திரத்தை பெருநிலிருப்பார்களென்று காணப்படுகிறபடியிலே கனவுபோன தடவத்தின் மதிப்புக்காயத்தால் ஒரு முனதுபோயிடத்திலும் உடனே வருவபண்ணி கனவுபோன தடவத்திற்கு பதிலாகக்கொடுக்க தேவந்தானம் தாங்களேபண்ணிக்கொண்டிருக்கிற மலலாமல் ஒரு முனதுபோனதும் பார்த்துப்படி பண்ணியிருப்பதினாலே, ஒரு அரசர்கள் பரிசுராமதுக்கு

பெட்டியிட்டுத் தெரிவிப்பதெனிறுத்தவிட கர்ணனுக்குப்பதில் கேளுகப்பண்ணி முத்துக்காக
 "சுருக்கு அனுப்பவும் அரிவாயும்.

1835ஆம் ஏப்ரல் மீ 10உ.

(Signed) R. M. BLAIR, Collector.

முக்கி.—ஈ. சாமராசு, குமாந்தா அருட மு. ஸத்தமணியா, தே கிறகதேதார.

24th April 1835—Reminder about the above order.

1835ஆம் ஸ்ரீரங்கம் தேவஸ்தானம் பேட் பேஷ்கார்பேரால் அனுப்பப்பட்ட சன்ஸ
 து பதிவுகடலிலிருந்து பெறத்தெழுதிய பெக்ஷுகாட்டி.

128 செ. ஏப்ரல் மீ 24உ.

என்னவென்றால் ஒன்றாய் கர்ணபாசம்மன்கோவிலில் திருவாரணம் களவுபோன ச
 ன்ஸ்திரிஸ் அச்சகன் பரிசாகக் கணகன் மூன்றுபேரையும் களவு மீ 10உயில் பத்திரப்
 பிசெய்து திருவாரணத்து மதிப்புதகை ௨. 24½ ரூ. பார்வையிடத்தில் வருவதென்பும் படி
 யாரும் பதில் அக்ககன் பரிசாகக் கோயிக்கும்படியாயும் கணக்குக்காக ஒருகணபிசுதுக்கு
 உதுப்புமடியாயும் 107.௨௨௨ சன்ஸது உதுப்பிவிருத்ததல்லவா. அதுகாச இதுவளையில்
 சிசெய்திருக்கிற சாக்ரெகதைய சிசுத்தடன் அரிவிக்கிறதத்தவிட மூன்றுத்திறடிப்படி கணக்
 கணக்குப்பதில் ஒருகண மிசுதுகாக அருருகு அனுப்பவும்.

1835ஆம் ஏப்ரல் மீ 24உ.

True copy (Signed) A. KRISHNASWAMIYAR, Deputy Collector.
 ஸ்ல.

11th September 1835—Collector's order to Peahkar to enquire about the absence of certain Archakas without leave.

1835ஆம் ஸ்ரீரங்கம் வகையரு தேவஸ்தானம் பேட் பேஷ்கார்பேரால் அனுப்பப்
 பட்ட சன்ஸது பதிவுகடலிலிருந்து பெறத்தெழுதிய பெக்ஷுகாட்டி.

294 செ. செப்டம்பர் மீ 11உ.

என்னவென்றால் ஸ்ரீரங்கம் தேவஸ்தானத்தில் ஸ்ரீரங்கநகரவாய்க்கி அச்சகன் மூ
 தலாசிய ஊழியம்செய்யப்பட்ட குப்பாயட்டன், சாதுபட்டன், முதலியாதுதமசி குப்பாயட்
 டன் திரிசு மூன்றுபேரையும் கோவிலிலுள்ளினாமல் அயநிருபாத்தகுரு போயிருக்கிறதாக இரு
 வணப்பககார அருருகு பெழுதிவிருக்கிற அச்சகன் இதில் அடக்கமாய உம்மிடத்துக்கு அ
 ருப்பிவிருக்கிறது.

அதுகாரியத்துக்கு மேலெழுதிய மூன்றுபேரும் பேட் பேஷ்கார்பேரால் கோவிலில் காத்திருந்
 து அச்சகன் முதலாசிய ஊழியகன் பார்த்தவாப்பட்டவர்கள் ஆஜரிசலாமல் போயிருக்கி
 ரது கிறமதான அப்படி போயிருக்கப்பட்ட வர்கள் யாஉத்திரவினபேரில் போயிருக்கிறா
 கள். அதுகாசநிசுய சொம்மைபாய் விசாரணசெய்து தந்தாவேலிகன் அசல அரிபுடனே
 அருருகு சிகிறம சிப்போசட்டுசெய்யவும்.

1835ஆம் செப்டம்பர் மீ 11உ.

முக்கி.

யாதாத்து. இதுபார்த்தெழுதின அசல் சன்ஸது பதிவுகடலில் பபெளர் கலெக
 ட்டர்வெந்து திம்மீஷில் போடப்பட்டிருக்கிறது.

True copy (Signed) A. KRISHNASWAMIYAR, Deputy Collector

14th December 1835 - Provincial Court's reply to Collector that the Decree of 1808 is enforceable.

Extract from the Proceedings held before the Southern Provincial Court of Appeal on Monday the 14th December 1835.

PRESENT

Henry Dickinson Esq. Acting First Judge.
G. M. Ogilvie Esq. " Second Judge.

Read letter under date the 11th Instant, received from the Collector of Tinian, saying that he had received a precept from the Zillah Court of Tanabakonanam requiring him to carry into execution the Decree passed in No. 30 of 1808 on the file of the late Zillah Court of Tanabakonanam, but that notwithstanding that he has caused the Decree to be published, and has met with so much opposition in carrying it into effect, that he anticipates being compelled to make return to the Zillah Court, that he is unable to execute it. He therefore solicits instructions of this Court for his guidance.

By the Decree in question, a copy of which accompanied the foregoing letter, the Court declared that the sect of Brahmans called Tengaliars of Srirangam prosecuted those of the sect called Vadagaliars in order to establish their right to the performance of certain ceremonies within the Sathaparakaram of the Sriranganathaswami Pagoda, in Srirangam, of which they had been deprived by the Defendants and the decree after commenting on the evidence which had been offered in support of the Plaintiff's claim finally declares "It is therefore decreed, conformably to section 10 Regulation II of 1802, that the Tengaliars be confirmed in their superiority over the Vadagaliars of Sriranganathaswami Koral in the Sathaparakaram on the island of Srirangam, and that they be the Directors in all the ceremonies to be performed to the Swamis thereon."

The Collector sets forth that "The Vadagaliar Brahmans who by it the decrees are expressly prohibited from all interference in the ceremonies of the Pagoda, have on several occasions since its publication infringed on the rights and privileges confirmed exclusively to the Tengaliar's sect and he adds that very lately they went so far as secretly to strike off the Tengala Traman, from one of the gateways of the pagoda, and substituting the distinguishing mark of their own sect in lieu of it."

The Collector goes on to say "I am not aware of any Regulation by which I am authorized to inflict punishment on the parties offending against the Decree when no actual breach of the peace takes place but it does seem a hard case, and bears the appearance of an anomaly in the law, that after regular Judgment of a Court passed and ordered to be enforced, no means should exist of putting the said sentence of the law into execution, so that the party in whose favour certain rights have been decreed are obliged to maintain those rights by force, thereby rendering themselves liable to punishment by the Magistrate or they must have recourse on every occasion of those rights being invaded, to an expensive civil process for the recovery of damages. By this means, the Magistrate concludes, "the disputes between the parties may be rendered interminable, as the Vadagaliars have shown the utmost determination to set at defiance the Decree passed against them, and the probability therefore is, that harassed by the continual encroachments of their opponents, the Tengaliars who are by far the weakest sects will be compelled to give up their undoubted exclusive rights and privileges in the Srirangam Pagoda."

With regard to the decree in question, the Court have to remark that standing as it does unaffected by a subsequent decision of a superior Court in appeal, it is final, and cannot hereafter, by any authority whatever, be altered.

By the decree, the Tengaliars are declared to be entitled to certain rights, to the exclusion of the Vadagaliars. In the free and peaceable enjoyment of these privileges, the Tengaliars

his must be supported and protected and any one who may dare to interfere with them must be taught that no one can set himself up against the law with impunity.

The Collector having carried the decree of the Court into execution so far as the publishing of it in the Pagoda, and the directing that attention should be paid to it by the public servants of the establishment are concerned, can, as the Court apprehend, have no difficulty in maintaining the order thus established by its decrees.

The Collector acknowledges that nothing can be more likely to lead to a breach of the peace than the determined opposition which is offered to the decree by the party against whom it is passed but it would appear from his arguments that he supposes that it is required by the Regulations that he should wait until a breach of the peace shall have been actually committed before he can interfere as Magistrate to maintain order.

In correction of the error into which the Collector has fallen the Court would direct his attention to the commencement of clause first, section 3, Regulation VI of 1827, by which he will find that as Magistrate, he is empowered whenever he may consider the peace of the community to be endangered, to require both personal recognizances and security for keeping the peace to be entered into and in the event of his requisition not being complied with, to commit the persons from whom they are demanded, to jail.

The Court cannot doubt but that a wholesome exercise of this power against all persons who set themselves up in opposition to the decree will soon reduce them to submission. In the event however of any violence being actually used, it will be the duty of the Magistrate to forward the parties to the Criminal Judge who will either punish them himself or commit them for trial before the Court of Circuit from whom they will doubtless on conviction receive such a lesson as will for the future effectually prevent them and others from setting themselves up against legal authority.

Ordered that extract from these Proceedings be forwarded to the Collector of Trichinopoly for his information and guidance.

(Signed) G. M. OGILVEY,

Ag. 2nd Judge for Registrar.

(True Copy)

(Signed) JOHN HARRIS,

Civil Judge.

24th June 1837—Archaka Gopala Bhaten, Shanika Krishna Iyengar, and a Paricharaka fined by Collector.

No. 219

சுக்ஷெஸ்ருஸ் ஸ்ரீரங்கநாதசுவாமியாருக்கு காணிக்கையாய் அபராதிகொண்டுவந்த காணிக்கையுடையதனை சர்க்காரிலும் தெரிவிப்பதெதிரும் வழக்கப்படி கமி காணிக்கைகளை சாதாரண வாகனவண்டியை மூலவழக்கத்துக்கு விடுதலைய பரிஜாசனம் அல்லது ஒத்தகாராய் அச்சகன கோரப்பட்டன் ஸ்தானிகம் கிருஷ்ணய்யங்கார் ஒருசாள்கிராம மயாகல் திருட்டுதனமாய் வசதிருத்ததாகவும் அதுசமத்தி பெத்தனிகாரமுடே தெரிவந்ததாகவும் அந்த தபிதத்தக்காக பரிஜாசனத்துக்கு ரூ. 2 அச்சக கோரல் பட்டனுக்கு ரூ. 1 கிருஷ்ணய்யங்காருக்கு ரூ. 1 இத்தப்படி கொடுக்கலுக்கு ரூ. 4 அபராதம் விதிக்க ஆவாகளிட கமி அபராதம் வசூல் பண்ணி கணக்கில் தக்கல் செய்திருக்கிற சமத்தியை குறித்து ரீ எழுதிய 296 கெ. அந்தி வந்தது.

அது காணியத்துக்கு ஷே தேவதாஸதில் கவாயிக்காக வசப்பட்ட காணிகை முடியுதல் சாத்தாவன வங்கப்பட்ட வழக்கமாயிருக்க அந்த வழக்கத்துக்கு விரோதமாய் ஷே பரிஜாசன முகலானபேகன் அபகரித்து கொள்ளேனுமென்கிறதைப் பற்றி இப்படி கமி திருட்டுதனமாய் வசதினை சர்க்காரில் தெரிவிப்பதெதிரும் அவர்களபேரில் பாரி தபிதமான கமிமம். ஆனால் அவர்களிடத்தில் 4 கூ. அபராதம் வசூல் பண்ணி யிருக்கி

தகவல் நீ பெறுகின்றிருக்கிறபடியினாலேயும் பாதி அபகுதம் விதிகளால் மாட்ட செயற்குறி
 ிராமையால் இனிமேலப்படி இப்படிக்கி ஷை பார்த்தாலது மத்தவர்களுவது தண்டை
 ள் செய்தால் அவர்களுக்கு பாதி அபகுதம் விதத்த அங்களை அதுவழியிலுது தமனி லே
 நே கொடுக்கப்படும்.

ஆங்கயாவிது சங்கதியை ஷை பார்த்தாலும் மத்தவர்களுக்கும் செமையால் செ
 யப்படுத்தவும்.

24-6-37.

**26th June 1837—Collector's order to Peshkar to give Korattu
 maniyam &c to Tongalais only.**

ஸீல்.

ஸ்ரீரங்கம் வகையாரு தேவன்சாணம் வேட பேய்க்கார்பேரூர் அனுப்பப்பட்ட 1837
 இலத்திய சண்டை பதிவுடைசிலிருந்து எடுத்தெழுதிய வேண்டிருக்கீ.
 செ. 223. 263.

பென்னவென்றால் வருஷ 47-ம் பசனிக்கார புத்தாண்டுகோயில் தோடிக்கையபத
 ள் பேரம் போட்டதில் கொட்டமெனியம் உத்தரமணியம் வகையாரு குத்தகைகளை ஓரத்த
 துறைக்குக் கேட்ட வடகலை பிறுமணுள் சீர்தங்கம்கோயில் பிமன்மையால் அதிகாரம் ஸதா
 பித்தகொண்டிருக்கிற தெவகலை பிசாமணுள் யகி மதவகையாரு இருக்கையால் அவர்களை
 கருகித்து நீரும் வந்தவதாலும் அசேதபம் செய்கிறதாலும் ஷை கோயிலில் அவர்கள் யாதொ
 ரு அதிகாரம் அல்லது விசாரணை செய்கிறதாலுமே கொள்கை கையங்கள் குத்தகப்படுகென்று
 பஸ்பட்டவேண்டியதாக இருக்கிறதாலும் நீ பெறுகிக்கொண்ட 262-வது செ. அர்த்தினு
 வே காணப்படுகிறது.

இந்த சங்கதியை செம்மையாய் ஆரிலுத்ததில் கொட்டமெனியம் உத்தரமணியம்
 வகையாரு அதுவாய் பார்க்கிறவர்கள் கோயில் கையங்களில் யிருத்த யிசாலை அகத்தியமார்.
 செய்வேண்டியதாக காணுது. அப்படிக்கி செய்கிறது வடகலை தெவகலை இரண்டு மதவதர்
 களுக்கிருக்கிற கொசோமாள யிசேதத்தாலுமே வடகலை பிசாமணுள் அந்த உத்தரபாசனையா
 மணினுல் கோயிலில் வகையாள் சண்டை சச்சவகலை உண்டாக்கிக்கொண்டேயிருக்கும்
 பிள்ளும் 1808இலத்திய 130வது செ. தீர்ப்பு ஸீரங்கம் கோயில் கையத்தில் பிறவேகிகிற
 து, அல்லது அதிகாரம் செய்கிற துக்களிலிருந்து வடகலை மதவகலை நீக்கி வைத்திருக்
 கிறதென்று அபிபிராயமாகி யிருக்கிறது. ஆகையால் ஓரத்த துறைக்கி கேட்ட வடகலை
 பர்களுக்கு ஷை தோடி பரபத்த குத்தகைகளை உறுதிப்படுத்த வேண்டியதென்று கம
 முடைய அதுவெனது காம நினைக்கிறோம். இது சங்கதியை அவர்களுக்கு நீ தெரியப்ப
 தெதவும். பிள்ளும் போன மசலிக்கு ஷை தோடிபரபத்த இரகார வகையிருக்கிறவர்களு
 க்கு தெரியப்படுத்தவேண்டியது பென்னவென்றால் ஷை தோடிபரபத்தகளை கொள்கை
 தில் குத்தகை கொடுத்திருக்கிற சாசகி துறைக்கு ஒப்புகொண்ட சமயதிலாலு அவர்களு
 க்கு கொடுக்கப்படுமென்று அறியவும்.

26-6-37.

ஸ். திருச்சிஞ்சப்பன்.

(Signed) H. M. BLAIR, Collector.
 (True Extract)
 (Signed) Deputy Collector.

அகிலத்திலுள்ள அனைத்து மக்களும் மேலும் தமது தலையிலுள்ள சங்கடங்களை
தேவஸ்தானத்திற்கு வந்திருப்பதற்கு கனம் தயார் செய்து இவ்விடங்களில் சம்பந்தமாக
அனுப்பிவிடுகிறேன்.

உபகரண முச்சிக்கரத்தின் வேறே ஜாமின் முதலான வாதோருதல் தாமதமாகலாம்
விவரமாக தங்களுக்குமேயும் காணப்படவில்லை.

மேலேழுதின 21 பேர்களுமே இப்போது ஆதரிக்கிறார்கள் பென்று விசாரித்தால்
7 பேர் ஆதரிக்கக்கூடியவரும் மற்ற 14 பேர்கள் இறந்ததுபோலவிட்டதாலும் இறந்ததோன்றலாக
ருண்டது பார்த்தியைத்தானும் அவரது தாய் மனுவாழிபாருமாய் அதைத் தவிர்த்து
ருந்ததால் விசாரணையில் தெரியவருகிறது. அப்படி அதுவல் பார்த்துவருகிறவர்களிடத்தி
ல் சாதாரண முக்கியமாக வாதோன்றும் வாதவிதி துக்கிறதால் விசாரணையில் காணப்பட
த்தாலும் இறந்தது போன்றவர்களுக்கு பதிலாய் அதுவல் பார்த்துவாய்ப்பு உண்டாகி நுனனொ
பபந்தம் முக்கியமாகவும் ஜாமினும் கொடுக்கவேண்டுமென்று கனம் கோட்டில் அந்தப்படித்
திறந்த சம்மதித்திருக்கிறார்கள்.

உபகரணங்கள் பார்த்தப்பட்ட ஊழியர்களாக இருந்து கனம் [1]க்கு இவ்வேலைகளை 21-ம்
அரிசனாபுரம் கிளையிலிருந்து ஒருபடி அரிசனாபுரம் கிளையிலுள்ள அலையபடி அரிசனாபுரம்
சம்பளமாக பார்த்திருக்கிறோம் தவிர குஞ்சல துறாவும் சாதாரண பந்தங்களும் கனம்
ணப்பட்டவரில்லை. இது சம்பந்தமாக விவரமாய் சமூகமாகத் தெரியப்படுத்தி ஜாமினாக
யல்வேண்டுமென்று விருக்கையில் இந்த உத்தரவு வந்தபடியிலிருந்து தெரியலாம். தாய் பெரு
திக்கொண்டேன். உத்தரவுகளுக்கேற்ப நடவடிக்கைகளைக் கொண்டு இவ்விடத்தில் பிடிபினைபு
ம அனுப்பி விடுகிறேன்.

1840ஆம் ஆண்டு நவம்பர் 28ம்.

ஸ்ரீமங்கம்.

(ஒப்பம்) சி. கவந்திரிசம் முதலி,

மே. பெ.

True copy.

(Signed) A. KUNSHNASWAMIYAR,

Deputy Collector

மீள்.

அசல் 4 க்கு உடையது.

8 அனுமேயில் துட்டி விடுகிறது.

13th October 1840--A petition from a servant, in the above matter

To,

A. P. OUSLOW Esq.,
Collector of Trichinopoly

The most respectful petition of Keagappiangan Stancegam of Srirangam Pagoda.
Humbly sheweth,

That during the Collectorship of Mr. Travers all the Pandari Brahmans were distressed
on account of great suspicion then existed against them for having made away with some
jewels of Pagoda, and Gollabs appointed to the charge of all gold and silver ornaments &c.
&c and certain Brahmans appointed for the charge of all valuable cloths, brocades, laced cloths,
suits and other effects of immense quantity, and Muchilikas taken from every one of them to
answer all issues &c of whom, I being one, and we have ever since continued to discharge
that duty, as clerk servants but.....
..... of Muchilika are died but we and different individuals are now
employed in case of those deceased, without any kind of Muchilika whatever, I have therefore
represented a petition to your honour's presence on the 28th Ultimo, praying either to deliver

the whole duty of that department over to my charge or to allow me to relinquish that duty, because I entertain great fear to hold an office in common with individuals who have neither ordered security nor executed any Muchilika to the cirkar, but no order has yet been given to your honour regarding my prayers and I most respectfully take the liberty to represent that your honour will be pleased to send instructions to the Devasthanam Head Peshkar to order to discontinue those other individuals and to make over the whole duty of that department to me under the responsibility of any Muchilika or to allow me to relinquish the charge of the said Sookarvata Arai duty, because I fear much, that I shall be held responsible to make good all losses &c that may occur.

For which act of benevolence I shall as in duty bound ever pray.

(ஒப்பம்) செங்கல்பட்டார். (ஒப்பம்) சி. கையதெழுந்த ருத்தியார்.

13th October 1840

செட்டெழுத்தார்.

True copy (Signed) A KRISHNASWAMIYAR, Deputy Collector.

5th December 1840—Archaka Kuppaniengar asks to be freed from Pandari work

திருச்சிற்றப்பன்வி சம்பா கலகட்டாரிய மகா-ந-ந-ஸ்ரீ மேஸ்தர் ஆர்த்தபூரீசுவர்ஸ
ஸ்தோ துரைவாசன் சமூகத்துக்கு.

ஸ்ரீநாதத்தெருக்கும் அச்சமம் குப்பையங்கார் கணக்காரர் செழுதிக்கொண்ட
அர்த்தி

மேஸ்தர்வென்றார், ஸ்ரீநாதத்தெருக்காரியர் கோயிலுக்கு ஒரு வருஷம் பார்த்தியார்தோ
லில் பண்டாரியென்று ஒரு வருஷம் காலம் இருந்தான். அங்குப் பேரில் சில துறைமாததை
பற்றி அது யாவதென்றான் அது யான் வருமானத்தையும் சர்க்காரில் ஒப்பிடுகின்றவனென்று
கேள்வியைமட்டும் சர்க்காரில் ஒரு மனுஷியை நேருடைய செவ்வியனாவில் என் முன்னோர்க
ளை பார்க்குமபடியாய் தேவந்தானம் பேஷ்கார் உத்திரவு கொடுத்தார்கள். என் முன்னோர்
கள் மனுஷியை நேருக்குச் செய்த பார்த்தியங்கார். இப்போது என் முன்னோர்களில்
சிலபேர்கள் இதர்துறைமாதையிலேயும் என் முன்னோர்கள் வசிக பார்த்தியங்கார் மனுஷியா
ள் இப்போது பார்க்க சத்தியவென்று சொல்லுகிறபடியிலேயும் கதாவாப்பார்க்க பெ
ளக்கு சத்தியவாததினாலேயும் அது கேள்வியை பார்க்க சர்க்காரில் ஒரு மனுஷியை நேருக்கு
செய்யுமபடியாய் உத்திரவாதயேனுமென்று மிகவும் கணக்கத்துடன் சலுகுச்செய்து கேட
கெகொள்ளுகிறேன்.

1840 டிசம்பர் 5ம்.

(ஒப்பம்) குப்பையங்கார்

(True copy)

(Signed) A KRISHNASWAMIYAR,

Deputy Collector

4th May 1842 Peshkar's report against it

செ. 178.

1842 மே 4ம். ஸ்ரீநாதம்.

திருச்சிற்றப்பன்வி சம்பா ஆக்ட் டிஸ் கலகட்டாரிய மகா-ந-ந-ஸ்ரீ மேஸ்தர் ஜனப்பந்
துரைவாசன் சமூகத்துக்கு.

ஸ்ரீநாதம் கையெழு தேவந்தானம் பேட்டெய்க்கார் ஸீயாசாமிப்பங்கார் மிகவும் கண
க்கமாய் சலுகுச்செய்து பெறுகின்றேன். அர்த்தி

ஸ்ரீமங்கலத்திருத்தருட அச்சகம் குப்பையிலுள்ள அருள் குதிதத பித்தலாவில் உ
நதபூர கச்சியார் கோவிலில் அந்தரி அதுவங்களை நான் முதலாவதே பார்த்துவிட்டு
தாமஸம் இப்போது பாரக சக்தியைப்பெறும் வேதே மனுஷியனை தேய்க் குப்பையில
ம ததிலவர்களைமேலும் நான் குதிதத சக்தியை விசாரித்து உட்கதிருக்கா விவரத்தை
அறிக்கை செய்யவும் பெயர் 1840 ஆம் ஆண்டு 16வது பிரகத 198 கெ இன்டாஸ்க உ
தரித்து வந்தது

எனமே தெய்வசாஸ்திர பண்டாரிகள் கருகலம் முதலான கோவில்கள் பார்த்து
வந்தார்கள். அவை தருமசாஸ்திரத்தருபு செயற்போது அவர்கள் பார்த்துவந்த பிராம
ண ஸ்ரீயங்களை சந்தார் தற்பிலே பாரகருமபு. கோவித்தபோது அச்சகாரரும் இலவேயே
ஒபாதிக்கொண்டு முசகாங்குலம் குதிதத குப்பையிலுமுடிய அதுவா பார்த்துவருகிறதில்
லாமல் உவந்தது கோவித்து இத்த தேவந்தாஸ்திர கோத்தாஸ்திர இனிதே உம் இதுவ
ளையில் அவர்கள் பார்த்துவந்தபடி அவர்கள் அதுவல் பார்த்துவர்களுமே கலாது அவர்
கேட்டுக்கொள்ளுகிறாள் உத்தவது சொடுக்கிறத புத்தகமார் காணப்படவில்லை. அகலபிட
ம அதுவா அதுவாபித்தருக்கே.

(முப்பா) விசாரியுமகார். சே. பே. (முப்பா) சேஷியம், நண்புலிகமேல்.
True copy (Signed) A. KRISHNASWAMIYAR, Deputy Collector.

**25th July 1842 — Deed for the Management of Sri Rangauadaswami
Pagoda in the District of Trichinopoly.**

1 We the undersigned do hereby agree to become Durmakarthas of the above men-
tioned pagoda and the several institutions attached to it, promising to fulfil the duties of that
situation with fidelity.

2 The authority usually belonging to the office of Durmakartha shall be vested in us
and those who hereafter may be appointed Durmakarthas

3 The Durmakarthas shall be subject to no authority in regard to their management
if their trust save on except such as belongs to the established law of the land. The Durma-
karthas shall keep regular accounts of receipts and disbursements of the funds entrusted to
them and the accounts shall be attested by the entire number of hereditary Sthalathars accord-
ing to the custom hitherto prevailing

4 Moreover the 4 Sthalathars and their heirs shall be considered as belonging to the
body of Durmakarthas but one of them only at a time shall exercise the office in corporation
with the other members and each shall be appointed for one year in rotation

5. The Names of the present Sthalathars are:—

1 Vedayasa Bhattar 2. Vedala Desika Rangachari 3. Parasara Bhattar
4 Wothumanambal

6 Vedayasa Bhattar shall hold office for the 1st year and the others in succession in
which their names are written above.

7 In the event of vacancies occurring amongst the Durmakarthas by death or resigna-
tion it shall be the duty of the remainder to appoint successors. The Durmakarthas shall
have the general authority and control over the servants of the Pagoda.

8 It shall be the duty of the Durmakarthas to receive charge of such monies as made
from time to time be payable on account of the Pagoda from the Muzar Treasury. They shall
be at liberty to appoint a Vakil to receive the said monies.

9 The deed is subject to the confirmation of the Board of Revenue and eventually of
the Government and of the Court of Directors.

சுப்பம்) வி இருவருளும் 'ஒப்பம்' காண்கோம் யின்ன. (ஒப்பம்) ஸ்ரீ வேதவியாச
(ஒப்பம்) ஸ்ரீ காதலதேவிக கொண்காரியார். (ஒப்பம்) ஸ்ரீ பஞ்சா படடர். (ஒப்பம்)
பி. த. ௨௦ ௨௧ ௧.

Signed before me at Trichopoly this 25th day of July 1842.

(Signed) A. P. ONSLOW, Collector & Magt

(True copy)

(Signed) T. APPAJI ROW, Ag. Deputy Collector.

25th July 1843—Collector's order to Trustees sending the account of all the property, jewels etc of all the temples

ஸ்ரீமங்கல தேவந்தரணம் மாணேஜர்களைவிட ஸ்ரீவேதவியாச படடர், கந்திரசேகரம்
புள்ளி யிவர்களுக்கும்.

பெணவெனமுல், ஸ்ரீமங்கல, சிவசங்கரநாத, சகையபுரா, தீர்த்தபுரி, மேலாபுரி இங்
க தேவந்தரணங்களில் திருவாரணம், பாதகிரம வகையறு தருவபந்து சாமான்களையும் உ
வகளை ஒப்புக்கொள்ளுமபடி முதலுலே உத்திரவு அனுப்பியிருந்த காரியத்துக்கு அந்த உத்
திரவுப்படி கருவபந்தம் உவகன்டதகன் ஒப்புவித்ததுபோட்டதாக ஸ்ரீமேற்கம் வகையறு
போட மேலநாசாய் நந்த விராசாயியங்கார் தவதரவேலகளுடனே அருளுக்கு ரிபோர்ட்டி
சொ ள்ருங்கிறார். அந்தப்படி தருவபந்தம் விதவிதாயினவையெல்லாம் கணக்காகவும் ஒப்புவித்
ததில் ஸ்ரீமங்கல பெரிய கோயிலை சேர்ந்த கணக்கு ஷு பேட் பேஷ்காரிடத்தில் ரீங்கன் வாக்
வெகொண்டது போலமைதத கிடைக்க தேவந்தரணங்களின் கணக்குகள் ஷு பேஷ்கார முத
யதார வைத்திருக்கிறவர்களை இதனுடனே அனுப்பியிருக்கிறோம். அவை ரீங்கன் தந்திரம்
தாக்கலசெய்துகொண்டு அதுகளை வந்துசேர்ந்ததற்கு அருளுக்கு அரிக்கை செய்யவும்.

1843ஆம் ஆகஸ்ட் 25உ.

முதலம்.—வந்திரை கடவா.

18th November 1845—Trustees' order to Peshkar to issue Writa Kattalai to a Vadagalai on his undertaking for Tengalai reciting Prabandas.

கெ. 234.

ஸ்ரீமங்கல தேவந்தரணம் பேட் பேஷ்கார் வெங்கிடாசன் முதலியாருக்கு.

பெணவெனமுல், ஸ்ரீமங்கல கோயில வந்தானீகம் நெருஞ்சுவையகார தயி தர்த்த
மயலகார குமாறன் நாத முனியவகார வெங்கவன் தன் தமயன் காதமுனி சேஷாதகிரியல்
கார புறட்டசரி 22உ வெறந்தபோனதாயும் அதற்காக மாமூல்படிக்கி சனைதி மரியாதை
மி தரக்கட்டணப்படி குடுக்குமபடி உத்திரவகனேனுமென்று ஷு காதமுனியவகார பீட்டி
வன் குடுக்கத்த மனனியில் சனைதி மரியாதை அலகாரம் அவாவிட்டுக்கு போனவுடனே
சேஷா காலம் தெங்கவையகார கொண்டு மாமூல்படிக்கி இதயதையில் கடத்துவததீட்டும் வி
டையும் அதை மாமூல்படிக்கி கடப்பிவிக்கிறதாக சேட்டுக்கொள்ளுதிறபடியினாலே ஷு யாரு
க்கு மாமூல்படிக்கி மிருதக்கட்டணப்படி சனைதிமரியாதை குடுக்கவும்.

1845ஆம் வயம்பர் 16உ.

(ஒப்பம்) ஸ்ரீ உத்தமநம்பி.

(ஒப்பம்) தே. கஞ்சமலை முதலியார்.

மாணேஜர்கள்.

18th October 1844—Trustees order to Peshkar referring to Pandari work done by Archakas as sirkar servant and certain wages

செ. 190.

ஸ்ரீரங்கம் தேவஸ்தானம் பேட் பேஷ்கார் சேஷப்பங்காருக்கு.

பெண்ணையென்றால், சூதாட்டம் கச்சியா கோவிலில் பண்டாரிகள் எந்தவகை வேலை வாய்க்காது தரப்பில் முயற்சியே ஐயத்தோடு அச்சகம் பண்டாரி அலுவலர் பார்த்தவரு மபடிப்ப திட்டம் செலவிடத்தக்க அபிப்பிராயம் சேஷகரம் பித்தன், வெங்கடம், தம்புரம் இக்க சாமாஸ்தானத்தினாலே தானாக ஒரு சிலை தட்டிப் போது திருவாரணம் விதைத்ததும் செஷப்பாத்தாந்தரர் கொடுக்கும் பட்சகிரபப் பட்டத்தாலே ஒரு மதுவகை கட்டிக்கொடுப்பது உறுவகை நீரே. தனி வாலெண்டியத்தாக சம்பளம் குறிக்கவேண்டுமென்று அச்சகம் கேட்டுக்கொண்டதற்காகவும் திருவாரணத்தாலும் செஷப்பாத்தாந்தரர் வாக்கிரபப்பண்ணுவேண்டிய பிணியாத தகவலையும் பீ 1844 பூமிச்சம் அப்பெண்டிஸ் கூ. 35 விதம் தீர்மானம்செய்திருக்கிறது.

அத்தபடியே அச்சகம் வரவழிக்க அத்தவேலைகளில் யாதொரு குற்றமென்றி லில் வாக்கிரபத்தாலும் பார்த்தவரையேன்ற பதற்காக அவர்களுடத்தில் விபரமாய் முச்சிளிக்கா பெருதி வாங்குகொண்டு மாசமாய் சம்பளம் குறித்து அலுவலர் பார்த்தவரும் படி திட்டம் செய்வதும்.

1844ஆம் அக்டோபர் 18

(ஒப்பம்) ஸ்ரீ ஸாதானதேவிக் கொச்சாரியறு தெலுங்கில், (ஒப்பம்) சந்திரசே கரம் பித்தன் தமிழ், (ஒப்பம்) மு. வெங்கடையங்கார், மாணேஜர்கள்.

15th September 1848—Singa Bhattar fined by Trustees

செ. 157.

ஸ்ரீரங்கம் தேவஸ்தானம் பேட் பேஷ்கார் கிருஷ்ணப்பங்குக்கு.

என்னவென்றால் ஷே கோவிலு அச்சகம் சிங்கபட்டன் என்பவன் வெள்ளிவட்டி வில் தள்ளியதைத்தக்கொண்டு ஆசிரத்தகாரனுடைய அச்சகத்தைச் சம்பந்தித்தவர்க்கு நித்து ஷே யாண்டத்தின் வருவகைப்பயப்படுத்தி அபகுதம் கூ. 2½-ம் ஷே சிங்கபட்டன் தான் சொல்பவும் யெதையும் சம்பாதிக்காததினாலே மாப்புகெய்யவேண்டுமென்று கேட்டுக் கொண்டதைப்பற்றி ஷே அபகுதம் கூ. 2½-வில் கொண்டு ரூபாய் மாப்புகெய்யவேண்டுமென்று, ஆணையால் ஷே யாண்டத்தின் வருவகைப்பயப்படுத்தி கூ. 2½-ம் சிங்கபட்டன் தாக்கலாய் ஆதாரத்தில் சோத்திரத்தையோடு கூ. ¼ அபகுதம் ஷேத்தக்கொண்டு பாக்கி கூ. 2 ம பூச மச்சத்தினையது சிலகெழுதி ஷே யாண்டத்தினாலே தனி தானாகக்கொண்டிருக்கிறதற்காக இவ்விப்படிக்கி பேதாவது வித்தியாசமாய் கடத்தாக தெரியவருமேயானால் இத்தருபாதி டான அபகுதம்மாக்கப்படுமென்று ஷே யாண்டக்கு கண்டிப்பாய் அறிவிக்கவும்.

1848ஆம் செப்டம்பர் 15

(ஒப்பம்) ஸ்ரீ உத்தம கம்பி, (ஒப்பம்) வீராசாமிப்பா தெலுங்கில், (ஒப்பம்) சே. கஞ்சமலை முதலியார், மாணேஜர்கள்.

12th October 1851—Ramaswami Bhattar removed by Trustees for doing duty in Asuchi

செ. 254.

ஸ்ரீரங்கம் தேவஸ்தானம் பேட் பேஷ்கார் கிருஷ்ணப்பங்குக்கு.

கனவென்றும், ஒன்றாய் காசியார் கோவில் பூஜை செய்துவிட்டு, அரசாங்கம்
பட்டன் பெண்பயன் தீர்மானம் பிரதிபலிப்பை, மந்திரிமகாசுபதம் முதலானவர்கள்
அரசாங்கத்தின் காசியார் கோட்டி பூஜை செய்து வருகிறதாயும், இன்னும்
பா. ப. வரப்பாட்டி கட்டி வைக்கவேண்டிய சிலவியைத் தட்டி வைக்க வேண்டிய இ
வர்கள் தபால் மூலம் அனுப்பியிருந்த கடிதத்தினைத் தீர்மானம் உடனே தடுத்து
பிரதிபலிப்பினாலும், அக்கனவென்ற பெட்டகத்தைச் செயல்பாட்டி வைக்கவேண்டிய
வர்களைப் பூஜை முதலானவர்கள் செய்துவிட்டு, அரசாங்கம் அங்குள்ளவர்களைப் பாரி
சாத்தியுமே இருக்க உத்தேசிப்பதை அங்குள்ள திருப்பெருங்குடிமேல் காசியார்
தது இத்த உத்தேசிப்பைப் பற்றி காசியார் வாரியகத்தின் கோவில் காசியார் கமிட்டி
மேல் அங்குள்ள முறைப்படுத்தப்போய் பூஜை செய்துவிட்டது. கனவென்ற தபால் செய்து
தது முறையிப்பாட்டி அங்கு கோவில் பூஜை செய்து தட்டிவைக்க நினைத்தே போகிறது. இ
கோவில் மனிதர்களுக்கு தக்கது செய்யவும்.

1851 ஆம் ஆகஸ்டு மீ 12.

(ஒப்பம்) தெருவரு கைப்பெருக்க.

(ஒப்பம்) தெருவரு கைப்பெருக்க.

(ஒப்பம்) முப்பாசாபட்டி. மாண்புமிகு.

6th January 1852—Trustees' order to Peshkar excusing Ramaswami Bhattar after 2 months

கெ. 2.

முதலாம் தேவந்தாமின் கோட்டி பெயர் முதலாளியுக்கு.

கனவென்றும், இது கோவில் அரசாங்க முறையிப்பாட்டின் சந்திப்பை குறித்
து கனவென்றும் 20ல் காசியார் கோட்டி 24ல் கெ. அங்கு வந்தது.

அது காசியார் கோட்டி முறையிப்பாட்டின் ஒன்றாய் காசியார் கோட்டி அரசாங்க
பட்டன் காசியார் கோட்டி பூஜை செய்து வருகிறது. தெருவருத்திப்பை தெருவருத்திப்பை
மாட பூஜை செய்து கொட்டிவைக்கவேண்டிய சிலவியைத் தட்டி வைக்க வேண்டிய இ
வர்கள் தபால் மூலம் அனுப்பியிருந்த கடிதத்தினைத் தீர்மானம் உடனே தடுத்து
பிரதிபலிப்பினாலும், அக்கனவென்ற பெட்டகத்தைச் செயல்பாட்டி வைக்கவேண்டிய
வர்களைப் பூஜை முதலானவர்கள் செய்துவிட்டு, அரசாங்கம் அங்குள்ளவர்களைப் பாரி
சாத்தியுமே இருக்க உத்தேசிப்பதை அங்குள்ள திருப்பெருங்குடிமேல் காசியார்
தது இத்த உத்தேசிப்பைப் பற்றி காசியார் வாரியகத்தின் கோவில் காசியார் கமிட்டி
மேல் அங்குள்ள முறைப்படுத்தப்போய் பூஜை செய்துவிட்டது. கனவென்ற தபால் செய்து
தது முறையிப்பாட்டி அங்கு கோவில் பூஜை செய்து தட்டிவைக்க நினைத்தே போகிறது. இ
கோவில் மனிதர்களுக்கு தக்கது செய்யவும்.

1852 ஆம் ஆகஸ்டு மீ 6.

(ஒப்பம்) முப்பாசாபட்டி தெருவரு. (ஒப்பம்) கிராமியவர்.

(ஒப்பம்) தே. பா. ப. வரப்பாட்டி முதலாளி. மாண்புமிகு.

21st September 1852 Provincial Sadur Amin refers Tenganis to a Magis- trate about their objection to Vadagalai Vedaparayanam

கெ. 2.

திருச்செருப்பெருங்குடி அரசாங்கம் சந்திப்பைத் தட்டிவைக்கவேண்டிய சிலவியைத் தட்டி வைக்க வேண்டிய இ
வர்கள் தபால் மூலம் அனுப்பியிருந்த கடிதத்தினைத் தீர்மானம் உடனே தடுத்து
பிரதிபலிப்பினாலும், அக்கனவென்ற பெட்டகத்தைச் செயல்பாட்டி வைக்கவேண்டிய
வர்களைப் பூஜை முதலானவர்கள் செய்துவிட்டு, அரசாங்கம் அங்குள்ளவர்களைப் பாரி
சாத்தியுமே இருக்க உத்தேசிப்பதை அங்குள்ள திருப்பெருங்குடிமேல் காசியார்
தது இத்த உத்தேசிப்பைப் பற்றி காசியார் வாரியகத்தின் கோவில் காசியார் கமிட்டி
மேல் அங்குள்ள முறைப்படுத்தப்போய் பூஜை செய்துவிட்டது. கனவென்ற தபால் செய்து
தது முறையிப்பாட்டி அங்கு கோவில் பூஜை செய்து தட்டிவைக்க நினைத்தே போகிறது. இ
கோவில் மனிதர்களுக்கு தக்கது செய்யவும்.

52 ஆம் ஆண்டு கெ 911 கோட்டி கிளையோட்டி 1803 ஆம் ஆண்டு கெ. 130.

கனவென்றும், இது கோவில் அரசாங்க முறையிப்பாட்டின் சந்திப்பை குறித்
து கனவென்றும் 20ல் காசியார் கோட்டி 24ல் கெ. அங்கு வந்தது.

வாதிசாஸ்திரம்: மதச்சரிதத்தினைப்பெரிசு அவசரஞ்ஞாடவென்கிரியன் பிரவேசியுந் தாய்
அந்தவாதிசாஸ்திரம் கவியைமீட்டிவந்த மதுராசன குறுந்தொகையென்கொண்டுமுன். ஆதலால் அந்
தந்தரிகையாததப்பற்றி வாதிசாஸ்திரத்தின் வந்ததிற்ப்பாணத நுருவினை தேவதந்திரப்படி
ருப்பதுமுனே அகிலவிவாததவ கோதட்டாருளாய் கவாடகாரவாசனது முடிந்துபோனதாய்
யெண்ணென்கொண்டிருக்குத மேலெசாசனப்படி நாயபுரிநயேயி அகிலசாஸ்திரமாய்
டியால் இப்போது அந் தந்தரிகையின் வியபதனை வெளிக்கா மதபடி புறவின மேலிருந்து அ
தை 1802 ஆம் திவ 3-யது சட்டம் 2-யது பிரிப்புப்படிக்கி கோதட்டாருளாய் கவாடகார
பெதிர்த்த குந்தமென்றெண்ணியும நடப்பரிசிக்கவும் கூடாது. வாதிசாஸ்திர சந்திரியைப் ப
தி சதிர்க்கோதட்டாசையர்க்கிடத்தின குந்திரிடாஷனப்பெரிசு அவசரன் அனேந்திரைகையாரி
ல் செய்திருக்கிற உத்தரவுப்படிக்கும் மாதிரிசுதரவேலி கோதட்டா 41 ஆம் கவயபர்தி 10
யினும் செய்திருக்கிற உத்தரவுப்படிக்கும் வாதிசாஸ்திரம் கந்தரிகையின் விவியத்திவ வெ
திரிகள் பிரவேசிக்கதைப்பற்றி முதலாய் கவாடகாரவது செய்துகொண்டே னுமா அல்லது
85 ஆம் கவயபர்தி 14-யதுவது புருஷங்கவியை கோதட்டாருளாய் கவாடகாரவது
டாசால் மேஜன்சிரேட்டுக்கணாபிர வெகந்திரைத்தன சிப்படியப்பட்ட விவியத்திவ மேஜன்
பேட்டார் நடத்தவேண்டுகவாடகாரவது தென்கிவக்கண்ட நுப்பதுமுனே கோதடுகிரேட்டார்
வக்கிரிடத்திலாவது பிறுந்தொகையென்கொண்டேனென்கொண்டே கோதட்டாருளாய் கவாடகார
செய்திருக்கன்.

(ஒப்பம்) ஜே. கார்டனா, பிரின்சிபல் சதர் அமின்.
 52.000 அகடெபாய் ரிட் ரூக்கலாசகது.
 சரியான நகல், (ஒப்பம்) உபனிபு. போலாட், ஆகாஷ் பிரின்சிபல் சதர் அமின்.
 சரிபாத்தது (ஒப்பம்) கிஷ்ணுமா, சி. சி. தி. சேர்.

19th January 1858 - Devaraja Bhattar fined by Trustees
 7 10.

65 13.

ஸ்ரீரங்கம் தேவந்தரணிப் பேட்டி பேஷக்காரி கிருஷ்ணப்பாருக்கு.
ஷே கேஸில் அரசாங்க ரே...

சென்னை நகரில் அச்சகம் தேவநாகப்பட்டன் பைப்பவன் அற்புதம் 28ஆம் நெருமா
பேருந்து வ. மாகாணப்பொங்கல்பெருந்து ககவண்டலில் மகாநகரத்தைத் திருந்த தப தெத்துச்
காக து. 10-இல் திசையார் 10-இல் திருப்புவளி திருத்தகாக சென்னை கூடவேறுகல்

8th May 1859—Dowaraja Bhatter fined by Trustees
C. 152.

[illegible]

தமிழக அரசு தலைநகரமான சென்னை நகரில் உள்ள தமிழக அரசு கல்வி அமைச்சு அலுவலகத்தில் இவ்வாறு அறிவிக்கப்பட்டுள்ளது.

[illegible]

(ஆய்வு) தீர்மானப்பட்டு, (ஆய்வு) தேர்வுகளை முதலி (ஆய்வு)

ஸ்ரீ பஞ்சமகாத்மியம், தே. சஞ்சயம் முதலியதில், 10. விசாகாதிபூயங்களுக்காக 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 8

அதிகாரியததிற்கு இனிமேல் பற்ற கோவில்களில் பங்களில் செல்லவும் பிரவேசித்
தாமயிருக்கும்படியாய் அரசு போலீஸ் ஆணை காணவருக்து அனுப்பியிருக்கிற உத்திரவுக்கு
நல்ல இத்தட்டணை உங்களுடைய பரவலாகக் அனுப்பியிருக்கிறது.

இதன் அகதர்ப்புதம் சச்சரவு குத்தத்தக்காக பேசுபவர்களைப்பற்றி அமைதிப்பற்றி. வேறேதாவும் உத்தரவுசெய்ய நிமித்தியம் காணப்பட வில்லை. அது அமைதிப்பற்றி பழையதொன்றாகவேயும் பேசுவதற்கு இத்தடவோடு அமைதிப்பற்றி.

(தற்ப்பம்) மு. கிருஷ்ணசாமி பிள்ளை, பத்திரிகை மேலாளர், கோட்டை.

அவன் தின் துவிட்ட ஈசனாகருள் பொருளும் உதரேரு வேலையிலே அறவே கமலம் பெல்லாருக்கும் கண்டபபாய் தாகதித செய்து திருக்கப்போய் ஆம் அ படிக்கிலை மல வேதாவது அவன் தத்திரவு திருக்கித்து உன்னை பிறவேதெது தண்கட கள் செய்தால் உடனே விசாரித்து வாகரு முலவகன் சமீதமாய் நெய்யப்படுததவும். அவன் பரதாடை னை தம அசககாலை கொண்டு இறவேததி வகுப்படிக்கும் வேலை பாக்கப்பட்டவனை ஊருமாணம் பெத்ததுக்கொன்றும்படியாவும் திட்டம் செய்யவும்.

1860ஆம் ஜனவரி 29உ.

(ஒப்பம்) பூபாசா சட்டர் தெலுங்கு. (ஒப்பம்) தே. கஞ்சமலை முகலிபார்.
(ஒப்பம்) ச. வரதராஜது. மாணேஜர்.

4th February 1860—Magistrate's order to Trustees that the Lalundi Head Police was ordered to prohibit Devaraja Bhattar from doing duties.

ஸீ.உ.

ஸ்ரீமங்கம் தேவந்தானம் மாணேஜர்ஸ்தைப் பூபாசா சட்டர் மாணேஜர்ஸ்தைப் பூபாசா சட்டர், தே. கஞ்சமலை முகலிபார், விஞ்சையிலிருக்கக்கூட உதரேருஜது நாயகர் இ வர்களுக்கும்.

ஸ்ரீமங்கம் தேவந்தானம் அச்சகர்களில் ஒருவருகே தேவகுஜப்பட்டனென்பவன் கோவில்சாரியங்கனில் சரியாயகடவாகிபித்திரம் அவனுக்கு புத்திவரும்பொருட்டா யிலாகா பதுமுதல்கொண்டு நடந்துகொண்டிருக்கிற வரதராயபடி அவனுடைய ஊழியமென்றே வே லுகளில் பிறவேலிக்காமலிருக்கும்படி உதரேருஜது உத்திரவுசெய்யப்பட்டிருத்ததில் அவன்நிறு கரித்த சவாய்க்கி சமீபம் திருவாரணம் முதலானது உதரேருஜது உத்திரவுசெய்யப்பட்டபித்ததில் பிறவேலித்த சவாய்சட்டையம் முதலானதைவாய்க்கெடுத்ததென்றே பொழுக்கமசெய்கிறதானே கல லவசெய்யவேண்டுமென்ற தனிதமாய் ஸெபேகரே கூட்டமசெய்ததென்றே இருக்கிறதே, கவும் அதனுடைய சவாய்செய்ததென்றே அபாபமசெய்த பிடமாயிருக்கிறதென்றும் சவாயி யிருக்கப்பட்ட பிடத்தாக்கு 30 அடித்திரமீயமாய் திருவாரணத்திலும் தக்கம வெள்ளி பாத திரங்கும புகிஷமுமிருக்கப்பட்ட பாதத்திலுமே அவன்வந்து பிறவேலிக்காமலிருக்கும் படி தாக்கீதசெய்ய உத்திரவாகவேண்டுமென்றும் கனத்தரீ 2உ யெழுதிய அறிவித்தது.

அந்தப்படி ஒரு தேவகுஜப்பட்டனுக்கு கண்டப்பாய் அரிவித்த பத்தேபஸ்தசெய்து குடுக்கும்படியாய் ஸ்தலசெய்ததானால் டேட போலிசுதாக்குக் கண்டப்பாய் தாக்கீது அனுப யிடுக்கிறோம்.

1860ஆம் பிப்ரவரி 4உ. மு. திருச்செருப்பன்.

(ஒப்பம்) ஜன்பரதி, Magistrate.

20th February 1860—Trustees' order to Peshkar to prevent Devaraja Bhattar from approaching the Deity.

ஸ்ரீமங்கம் தேவந்தானம் டிப்டி பேஷ்கர் முத்தாக்குமாற பிண்டிசு.

அச்சக தேவகுஜப்பட்டனென்பவன் கனத்த மாசு 6 உதரேருஜது உத்திரவாள்ளியில் கன்னிசுருள தாக்கீதமாய் பிறவேலித்த சவாயிலுண்டாய் கின்றுகொண்டிருக்க சவகதி உட குறித்த விசாரணை செய்த வாகரு முலவகன் சமீதமாய் கனத்த மாசம் 16உ திரெழுதிய 66 வது கே. அறிவித்தது.

அது காரியத்தாக்கு ஒரு தேவகுஜப்பட்டன் ஒரு கோவிலுக்குள் திருவாரணம், பாத திரம் தவரம் வெள்ளி வகையரு விடுக்கப்பட்ட திட்டக்கிதும் சவாயிலுண்டாய் தவ

இதன்பேரில் யோசிக்கமுடியாத ஒரு அரசுகளும் ஷ. கோல்லனும் ஒன்றுசேர்ந்து ஷ. கூட்டங்களிடத்தில் யேதோ கில பிடியோசனைத்தக்கு இச்சித்த இப்படியி அகாலத்தில கடக்குப்படி செய்ததாலும் கூடவிரும்பி பரிசாரகன் அச்சகனுடைய கோந்த மனுஷியும் இரத்த செவ்வகத்தி ஒரு கொலலனும் அச்சகனுமே முக்கியமான பரந்திபன்தாகளாய் பிருத்த கிறதாக காணப்படுகிறதானுலே இப்பேர்ப்பட்ட அளவியத்தை செய்த ஷ. இருவளையும் கத

[illegible]

சுற்றுலாத்துறை அமைத்து 'சூப்பர் பாக்'க்கு லாபக்கூடிய பாக் ஸ்டோர்ஸாக

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உறுத்தி எழுப்புகிறார்களே என்பதை உறுதிப்படுத்துவதற்கு முன்னால் எண்ணுகின்றது

“അദ്വൈതം അതാത്മനാ അഭിമാനം ചൈവ ബ്രഹ്മം
— അതേവേദം അഭിമാനം ചൈവ ബ്രഹ്മം — അതേവേദം അഭിമാനം ചൈവ ബ്രഹ്മം

[illegible]

மாண்புமிகு உறுதுணையுள்ள அமைச்சர் அவர்கள்

ਸ਼ਰਯਾਉਲਾਹੁ ਚਲੇ ਭਗਤ ਮਧੁਕਾ ਮਾਧੁਕਾ ਚਲੇ

എന്നതിൽ ഒരു പുസ്തകംകൂടി വാങ്ങിയിട്ടുണ്ട്. വാങ്ങാനാകാതെ

[illegible]

தமிழக அரசு

[illegible]

உத்தரவிடப்பட்டிருக்கிறது. அதன்மீது எந்தவித அபேதமும் இல்லை. அதன்மீது எந்தவித அபேதமும் இல்லை. அதன்மீது எந்தவித அபேதமும் இல்லை.

සමාජයේ මෙම අවස්ථාවේදී මාලිගා සංරක්ෂණයේදී සමාජයේ සියලුම අයගේ සහභාගීත්වය අත්‍යවශ්‍ය වේ.

ஆகவே இவ்வுத்தரத்தின்படி நடைமுறைப்படுத்தப்படும்.

மாதமித் தர இது ௭ மதுகமகம் மதுகமகம் மதுகமகம் மதுகமகம்

[illegible]

සූර්යයාගේ උෂ්ණත්වය මනිනු ලබන විට උපයුක්ත වන්නේ

புறநாடுக்குப் போகும்படி சொல்லியது.

• ஸ்ரீராமகிருஷ்ணமடம்

[illegible]

மாண்புமிகு பேரவைத் தலைவர் அவர்களே, கீழ்க்கண்டவைகள்:

* அங்குள்ளிருந்து வந்தவர்கள் அங்குள்ளவர்களுக்கு

கூடி அமைகின்றது. இது கந்தகமொத்தமாக அல்லது அதன் பகுதிகளாக அமைகின்றது.

.. நாயாதித் தம் உத-ந் எவ்வழுவதொ

.. ஸ்ரீராமன் தான் நான் மனசுக்குள் நினைக்கிறேன்

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திருநாவுக்கரசுமண்டபத்திலும் மண்டபகேதிலிசைவிலிலும் சித்திரத்தினையெழுதிப்
பூசும் அருகே நிரதிகமையில் தெங்கைய திருமணிநூதகொண்டிருக்கிறது.

... 1

1. நவனெனிக்வி மேல்பாற் மதனில் காணாக்கட்டத்தானல் ஷு பெரியதிருமண . . 1

... 2

கருடமண்டபம் தூண்களிலும் ஷா கருட செத்திவிலும் ஷா நிருமணி நுனி
 44 ஷாநிருக்கிறத.

கொட்டைகளைப் பிரதமரின் கையிலே கொடுக்கச் செய்து கொண்டு இருக்கிறார்கள். அப்போது பிரதமர் அவர்களுக்குக் கொடுத்திருக்கிற பணத்தைப் பற்றி அவர்கள் என்ன நினைக்கிறார்கள்? அப்போது அவர்கள் என்ன நினைக்கிறார்கள்? அப்போது அவர்கள் என்ன நினைக்கிறார்கள்?

சர்க்காரத்தால் கோவில் வாசனிலும் பக்கத்தில் எழுதியிருக்கிற பிரதிகை உடனடியாக சீர்திருத்தித் தரவேண்டும் என்று கோண்டிருக்கிறார்கள்.

சக்கரத்தாழ்வார் மூலவர் கென்னி தென்கை திருமன் ... 1

10. பேரகர நடவடிக்கை எவ்வளவு துரிதமாக நடத்தப்படும் ... 1

... 1

... 1

... 1

தேவநகரத்தில் தனது கட்டடத்தினால் பெ. திருமண
... ..

கிழிபிழை வந்திருப்பது

எனது பிள்ளைகளில் ஒருவரான சி. குமாரசுந்தரம் பிள்ளை, திருமணமாகி தனது குடும்பத்தை

நாச்சியர கோவிதாசுத தென்புரயிருக்கிற மண்டபங்களில் ஒரு நாறுகால மண்டபம் தெத்திக்கண்ணில் தெவிரத்திலுல மெழுவியிருக்கிற அனேக பிரதிமைகளில் ஸ்த. திருமண்களிருந்தகொண்டிருக்கிறது.

மாந்திரியர் வெள்ளி நேரத்தில்கிணியாளனில் வு. திருமல் ... 1

செந்தண மண்டபத்திலிருக்கிற காதுகால மண்டப சப்பரத்தில் அனேக பிரதி
கோமகளில் ஷே திருமண்டலிருக்கிறது.

கார்ப்பொரேஷன் கோயில் மரத்திலுள்ளதில் அது திருமணம் ... 1

134- சந்தான மகாபத்திரிக்குப்பிற் ளலலான ஐ. திருமன் ... 2

... 1

ஷ. மகாபாபாஜி அவர்கள் திருமணிக்கு கொண்டு வந்த
நாசுரீயா கோயில் பிரதானத்திலுள்ள தெய்வக்கண்ணிலும் அவரிடமிருந்து
உத்தரமண்டபத்திலும் ஊரூரல் மகாபாபாஜி திருமணிக்கு கொண்டு வந்த
திராட்சிதிலை எழுதிக்கொண்டு அநேக பிரதானங்களிலும் தெய்வக்கண்ணிலும் கொண்டு வந்த
கொண்டு வந்தது.

மாநாடுக்குள்,
கட்சியைப் விமர்சனத்தின் சில நிர்வாகிகளில் ஒரு குழுமணிந்துகொண்டிருக்கிறார்.

சென்னை நகரில் காவலில் உள்ள சட்டத்தினால் தென்மேல் திசுமேல் .. 1

மேலும் அமுதசங்கர கோவில் ஊரிலும் காதல் மண்டபத்திலும் நெதிர்த் திரும்ப எழுந்திருக்கிற பிரதிமையில் ஒரு நிருமணிக்குகைகொண்டிருக்கிறது.

... 1

தமிழக மோசடிகளிலிருந்து அரை வசதிகள் கருவிகளிலிருந்து வெ. நாமன்

அதற்கு மோடியாமிருக்கிற அரை வசனம் கருவியாகிறது. அதன் பின்னர் உத்தரவிடப்பட்டிருக்கும் அரசியல் கோட்பாடுகளிலும் கூறப்பட்டுள்ள கோட்டைச் சிற்றாமையையும் எழுந்திருக்கிற அனைத்து நிலங்களிலும் விநாயகமணி நடைபெற்று வருவது.

ஆபிரககாணி மண்டபத்தில் காவிரிமீனும் தெங்கிலை திருமணிமுத்துகொண்டிருந்தன.

சிறுது. சேஷரூபம் மண்டபத்திலுள்ள தெத்திக்கண்ணிலும் தூண்களிலிருக்கிற சித்திநாமக்
 லிலும் எஃ. நிருணங்களுக்குள்ளேயிருக்கிறது.

[illegible]

தமிழக அரசு இலாபக்கூடிய தொழில்களை நடத்தும் முறை 91

I ...

‘ஸீ கீதாபதி கங்காபதி திருமலமலையிற் றோங்குல மலிற்
 ஸ்ரீமதாதித்ய மதுமதிஸ்தாமிருதமலா ஸ்ரீமதாதித்ய ஸ்ரீமதாதித்ய ஸ்ரீமதாதித்ய

අනුගමනේදී මෙම අවස්ථාවන්හිදී සිදුවන ප්‍රතික්‍රියා පිළිබඳව විද්‍යාත්මකව පරීක්ෂණය කළ යුතුය.

[. . .]

[illegible]

‘எ’ என்னும் எழுத்துக்கு
 ஸ்வரமிடின் ‘அ’ வகையாகாது. இஃதனால் ‘அ’ எழுதக் காண்கின்ற ஸ்வரமிடின் ஸ்வர
 எழுத்து எழுதாது. எழுத்து எழுதாது. எழுத்து எழுதாது. எழுத்து எழுதாது. எழுத்து எழுதாது.

பெயராகிறது. இது பிறகுதான் கார்த்திகை நாளாக கருதப்பட்டு மகாநாடு நகரில் நடைபெறுகிறது.

விருதுநகரம், 20.12.2019

[illegible][illegible]

I ... மனமெத் துல நடுநிலை நல்குகை நல்குகை நல்குகை நல்குகை நல்குகை

[...]

1 ... அந்தத் தீவம் கிடைத்ததற்காக அந்தக் காலத்தில் அந்தக் காலத்தில்

1988年7月

ಈ ದಂತಿತ್ಯುಕ್ತವು ಮಹಾ ಪುರಾಣದ ಪ್ರಾಚೀನ ಸಾಹಿತ್ಯದ ಉದಾಹರಣೆಯಾಗಿದೆ.

[100] *சுருதிநாடு* ௧௮ *சுருதிநாடு* ௧௮ *சுருதிநாடு* ௧௮ *சுருதிநாடு* ௧௮ *சுருதிநாடு* ௧௮

சென்னை நகராட்சித் துறைமுகத்துக்குரிய கப்பல்கள் வந்து போகும் இடத்தில்
நல்ல கட்டிடம் கட்டி கப்பல்களை நிறுத்தி வைக்க வேண்டும் என்று அரசாங்கம் உத்தரவு
பிரதிக்கப்பட்டது.

மதுரைத் தலைநகரம் அமைந்திருக்கின்றது.

[illegible][illegible][illegible][illegible]

‘‘நாடுகளின் மக்கள் ஒன்றிணைவதில் சில நாடுகளைத் தவிர்த்து கூடாது. இது
விவரங்களை நாடுகளைத் தவிர்த்து கூடாது. இதுவரை தவிர்த்து கூடாது. இதுவரை தவிர்த்து கூடாது.

தொய்க்குளத்தில் கருங்கல்லில் ஓடி திருமன்	...	2
சூப்பூர் கோவில் வாசலில் காலை கட்டடத்தினால் ஓடி திருமன்	...	1
தருமக படித்தனா 16 கால் மண்டபத்தில் காலை கட்டடத்தினால் ஓடி திருமன்	...	1
கருங்கல்லினால் ஓடி திருமன்	...	1
சித்திரத்தினால் வெழுதியிருக்கிற பிரதிமையில் ஓடி திருமனிக்குத்தொண்ட		

ஓடிவந்தது.

உலியடி உபயமண்டபத்தில் கருங்கல்லினால் ஓடி திருமன்	...	2
காலைக்கட்டடத்தினால் ஓடி திருமன்	...	1
சித்திரத்தினால் வெழுதியிருக்கிற பிரதிமையில் ஓடி திருமன்கலிக்குத்தொண்ட		

ஓடிவந்தது.

அகலத்திதககா மண்டபத்தில் காலைக்கட்டடத்தினால் ஓடி திருமன்	...	1
கருங்கல்லினால் ஓடி திருமன்	...	1
நாகப்பிண்டி உபயமண்டபத்தில் சித்திரத்தினால் ஓடி திருமன்	...	2
யெல்லக்கா சாமாஞ்சன் காலைக்கட்டடத்தில் தூவலில் ஓடி திருமன்	...	1
மொட்டக்கோபுரத்தில் கருங்கல்லினால் ஓடி திருமன்	...	4
ஓடி வெளத்தி ஓடி திருமன்.	...	1
யெல்லக்கா மண்டபத்தில் கருங்கல்லினால் ஓடி திருமன்	...	1
காலைக்கட்டடத்தினால் ஓடி திருமன்	...	1
கோழுத்தகா உபயமண்டபத்தில் கருங்கல்லினால் ஓடி திருமன்	...	2
காலைக்கட்டடத்தினால் ஓடி திருமன்	...	1
ஓடி 4 கால்மண்டபத்தில் கருங்கல்லினால் ஓடி திருமன்	...	1
கெல்கட்டர் உபயமண்டபத்தில் கருங்கல்லினால் ஓடி திருமன்	...	1
அமலமண்டபத்தில் காலைக்கட்டடத்தினால் ஓடி திருமன்	...	2
கருங்கல்லினால் ஓடி திருமன்	...	1
ஓடி மண்டபத்திற்குப்போற மார்ச்சுத்திருக்கிற 4 கால்மண்டபத்தில் கருக.		

கல்லினால் ஓடி திருமன்	...	1
வானிய உபயமண்டபத்தில் காலைக்கட்டடத்தினால் ஓடி	...	1
தண்டே ருமசாமி உபயமண்டபத்தில் ஓடி திருமன்	...	1
ருமசாமி ருங்கல்மண்டபத்தில் ஓடி திருமன்	...	1
விசுத்திமண்டபத்தில் ஓடி	...	1

பழையபுளியெட்டு மண்டபத்திலும் அதில் சித்திரத்தினால் வெழுதியிருக்கிற பிரதிமையிலும் ஓடி திருமன் விடுக்கிறது.

ஜீப்பபுரமண்டபத்திலும் அதில் சித்திரத்தினால் வெழுதியிருக்கிற பிரதிமையிலும் ஓடி திருமன்கலிக்குத்தொண்ட.

உதமர் கோவிலிலிருக்கிற சூரங்குருக்காரி மண்டபத்தில் காலை கட்டடத்தினால் ஓடி திருமன் ... | 1 |

ஓதையூர் கோவிலும் மதன் மண்டபம் கோபுரம் இது வகையானவிலும் தெருகலை திருமனிக்குத்தொண்டிருக்கிறது.

செங்கர் கோவிலிலும் ஓடி கோட்டளசால் மண்டபம் வகையானவிலும் ஓடி திருமனிக்குத்தொண்டிருக்கிறது.

ஓடி அழகிங்கர் தெய்வத்தில் வெள்ளியினால் ஓடி திருமன் ... | 1 |

செவரி குருக்கொடுத்த காச்சியார் கோவிலின் வாசலில் சித்திரத்தினால் ஓடி ... | 1 |

செங்கர்கோவில் விஜயநகர மண்டபத்திலும் ககிசனா தேவட்டத்திலிருக்கிற மண்டபத்திலும் ஓடி திருமன்கலிக்குத்தொண்டிருக்கிறது.

சுரு.

தேவனாபுரம் சப்பரம் கந்தாசி ஒட்டுவேலைகளிலும் கொட்டை திருநாள் தூக்க, சடைபொய்மை திருவாசி வகையானவிலும் குருத்தோலை சப்பரம் தடுக்கு திருவாசிகளிலும், புலப்பயல்களிலும் அந்நம்பலாக்கு ஆணைப்பலாக்கு விதங்களிலும் ஆதார ஆசனாசியா திருக்கூத்தநா சப்பிரவகளிலும் அந்தந்த நனையத்தின்போது தெக்கலை திருபணைகளை வகுத்த வழக்கமாயும் அது கட்டுவேலைகளில் கிதநிதநிதிகளை கொழுநிதிக் கிற பிரதிமைகளிலும் மே திருமணக கைத்துவகுத வழக்கமாயிருக்கிறது.

1863இல் செப்டம்பர் 12

(ஒப்பம்) ஆசிரியர். (ஒப்பம்) மிருக அணக்கு சாமிபயிர்ச்சி, (ஒப்பம்) டேட் பேஷனார்.

21st July 1864—High Court Proceedings in Madhamuni Kovil
stone Vadagalai namam case

IN THE HIGH COURT OF JUDICATURE AT MADRAS.

Thursday the 21st July 1864

Present.—The Honorable Mr. Justice Frowe

and The Honorable Mr. Justice Holloway.

Criminal Petition No. 20 of 1864.

Madhamuni Ranga Iyengar

... Petitioner

Sudarsana Bhatier alias Sri Parasara Bhatier, Counter petitioner

Application under s. 404 of the Code of Criminal Procedure for revision of the sentence of the Head Assistant Magistrate of Trichinopoly in Case No. 89 of 1863 on his file.

This application coming on for final hearing, the Court, upon perusing the application and the record sent up by the Magistrate, and upon hearing the arguments of W. Stokes Esquire, Counsel, and P. Srinivasa Chari Vakil for petitioner, and of Alexander M. Ritchie Esquire and S. Tirumalachari, Vakils for counter petitioner, delivered the following judgment.—

Judgment.—This is an application to the Court to quash a sentence passed by the Head Assistant Magistrate of Trichinopoly and confirmed by the Sessions Judge. The ground was that the sentence of fine of Rs. 1000, passed under S. 138 of the Penal Code for setting up a Vadagalai Mark in the important pagoda of Srirangam contrary to the Magisterial order, was contrary to law because there was literally no evidence that the prisoner had committed the offence.

2 As the calendar of the Head Assistant Magistrate set out no evidence, whatever, that the act had been done by the prisoner we considered it necessary to call for a translation of the record which has now been laid before us.

3 To avoid all misapprehension, we think it necessary to state that the act, if committed would in our opinion, clearly fall within the provisions of S. 138. The order of the Magistrate was merely a reiteration of orders which have been in force for a period of many years forbidding the setting up of Vadagalai Marks in this pagoda. We are quite unable to assent to the arguments of the appellant's Counsel that the setting up of such a mark is only a reasonable exercise of liberty. The act, in the place in which it was done, precisely resembles the act of a zealous protestant who should be rash or wicked enough to scrawl "no popery" in a Roman Catholic church, situate in the midst of the excitable and not highly instructed population of an Irish country. There could be no question of the tendency of such an act to create a riot or affray. Even therefore if such a question would be open to us, we should come unhesitatingly to the conclusion that the tendency is clearly made out.

4 We should also not think the punishment at all excessive for the commission of so mean an act.

5 We make these observations to prevent the slightest possibility of the appellant imagining that we either consider the act done in violation of the Magistrate's order legal, or that the result of this application warrants the sect to which the appellant belongs in attaching such a mark.

6 We have, however, read the proceedings in this case with great surprise and dissatisfaction. The person convicted has actually not been tried at all. No evidence whatever has been taken that he either committed this act or caused others to commit it. All the evidence consists of the opinion of the Head Assistant Magistrate upon inspecting the mark. He states that it is impossible for him to decide upon inspection and he then determines the point by reference to evidence taken in another case, that it was a recent mark that any evidence for the defence is unnecessary, and that as their factions are very bitter, a severe punishment is necessary. It is almost incredible that any Magistrate, how inexperienced soever, could thus convict and punish a man without any trial at all, that he should consider the mere fact of a certain act having been done sufficient without a scintilla of evidence to fix its commission upon a particular person, and that when about to inflict an exemplary punishment, he should consider the hearing of the prisoner's evidence needless.

7 The matter however assumes a much more serious aspect when a sentence so passed is found to have been confirmed by a Sessions Judge; who has been many years upon the bench. It would naturally be supposed that so mere a mockery of justice would have at once attracted his attention, that he would have passed a well deserved censure upon such proceedings, and have remedied the illegality committed. He has done none of these things, but by sanctioning proceedings of the character described, has either wholly unconceived or entirely neglected the important duties devolving upon him. As the sentence in a case which has never been tried is wholly illegal, it is unnecessary precisely to define the want of evidence which will render it necessary as a question of law, to quash a sentence against which there is no appeal upon the fact.

8. It is accordingly ordered that the decision of the Head Assistant Magistrate be, and the same hereby is, reversed and that the fine, if levied, be returned to the defendant.

(By the Court)

(Signed) P. P. HUTCHINS,

Ag. Registrar. Appellate Side.

**13th November 1866—Original Decree in Dhanvanthiri Mode suit,
DECREE.**

Original Suit No. 1 of 1864 on Sudar Amins side.

In the Civil Court of Trichinopoly.

Present: A. E. R. McDONELL, Esquire, Civil Judge.

1. Srinivasa Nagaviengar.
2. Krishnasami Iyengar.
3. Sesha Iyengar.

} Plaintiffs

Vakils Saptharishi Sastry, Vythilingier & High Court Vakil,
T. Srinivasachari.

Parasara Sudarsana Bhattar.

Defendant.

Vakil Srinivasa Iyer.

The Plaintiffs sue for the establishing their title to a certain pagoda and to prevent the Defendant from all interference with their enjoyment of the same, and further to recover from him, Rupees three hundred, being charges for expenses incurred by them (Plaintiffs) in consequence of the Defendant's interference.

உதயபேரடாசன் இறந்து துண்டாய் முறிந்தபோல் இறந்து வருஷகாலமாக வசிக்கவேண்டிய இப்போ பாதியப்பட்டாட்டோமென்று சொல்லுகிறது வெவ்வேறு சரிபாடல்களால் இவ்வாறு முன் நடந்துவந்திருக்கிற வழக்கப்படிக்கும் அவர்கள் வசியிருந்த கம்பியட்டிக்குறி தவறாததுக்கு அவர்களை பாதியப்பட்டி செஞ்சதவேண்டியது திறமையானதாலும் ஷ. சாட. புது கமலி தவகம் விசாகவிடை 55 ந்துக்குள்ள சிறுத்ததை 30 உ வின முறை வித படிக்கு ஷ. அச்சகான் பேரிதும் விதித்து வருவசெய்து ஆதாயம் வைத்து அது விபரம் தெரியப் படுத்தவும்.

1865ஆம் மார்ச்சு 25உ

(ஒப்பம்) உத்தமசம்பியங்கார். (ஒப்பம்) தே. பெரியசாமி முதலியார், மாணேஜர்கள்.

22nd May 1865—An Archaka and certain others fined by Trustees.

செ. 180.

ஸ்ரீரங்கம் தேவந்தானம் பேட் பேஷ்கார் ஆளுமுன் பிள்ளை.

காலதரீ 13உ. சீரேஸ்வரி 163 செ. அஜி வசையரு தந்தவேஷ்கார் பார்வையிட்ட தில் பஞ்சுனி உதனம் 6 உத்திரகன் தகம் வழக்கமாய் நடத்துவருகிற ஒறைஸ்ரீ அத்திரகார் ததிரகுத்திர ஷ. வசையரு மண்டபத்தில் உபயத்தி பெருமான் வேளப்பண்ணாமதும் உபயக்கார ஷ. சொந்திததிருத்த ததிரகர் அமுது செய்வாடலும் பெருமான் உத்திர வேளியிட்டதால் தெரியவருகிறது.

ஷ. உபயத்தில் பணத்தகார்த்து புண்டவாசனம் செய்வாள் அச்சகன் திருமஞ்ச ஷ. வசையரு வசத்தியார் இவர்களை ஆட்கேட்கதால் அதைப்பொசுத்த பெருமான் உபயத்தில் வேளப்பண்ணாமதும் அவர்கள் பைச ஷ. வசையரு உபயிட்டால் அவையிருந்த உமயிடத்தில் தெ ரியப்படுத்தி உத்திரகின் பேரின பெருமான் வேளப்பண்ணாம வசையரு திறவேத்திப்போ ட்ட கொத்தி மனியா ஷ. வசையரு 1 ம முதலில் தகார்த்து அச்சகன் திருமஞ்சனம் சேகவப்பங்கார், புனாச்சி வசத்தியார் இவர்களுக்கு இலம் 1 க்கு 1. 2 விதமும் அபருதம் விதித்திருக்கிறோம். அதை உடனே அவர்களுடத்தில் வருவசெய்து ஆதாயம் வைத்து தெ ரியப்படுத்தவிறதும் ததிர பெருமான் அமுது செய்வாத ததததின் இலம் 1. 1/2 கோரை யின் இலம் 1. 1/2 பைச 3 ஆக 1. 1/2 பைச 3 யும் ஷ. உபயக்காரனிடம் சேர்ப்புவித்து ட்டோடவும்.

1865ஆம் மே 22உ

(ஒப்பம்) சீ. வ. தே. தகார்த்தியார். (ஒப்பம்) தே. பெரியசாமி முதலியார், மாணேஜர்கள்.

28th February 1866 Devaraja Bhattar alias Srirangaraja Iyengar kept out by Trustees.

செ. 41.

ஸ்ரீரங்கம் தேவந்தானம் மாணேஜர் தே. பெரியசாமி முதலியாரை.

பேட் பேஷ்கார் ஆளுமுன்பிள்ளை தகதே.

சந்திரதாஸ்ரீ சந்திரபிள்ளை ததர்சனமெத்தித்தகடு 1, கதரிமம் செத்தித்தகடு 1, இதுகள் செத்த மார்ச்சு 25 உயில் காணாமப்போனதைத்தித்த ஷ. கேதி முறை கார் அச்சகன் தேவருஷப்பட்டோன்றி ஸ்ரீரங்கருவயங்கார் விசாரணைசெய்தில் ஷ. பெருத்திங்களுக்கு தான உத்திரவாதம் செய்வேண்டியததென்தம் ஆனால் அச்சகப் பெரியாபுயப்பட்டி குறுதன் திருஷ்பட்டபேசில் சிலவேதகண்ணு அது மனநிருக்கி

தென்தம் அறதருங்கிறதாச் சொல்லியபடி, கைத்த அச்சகாக்குறும் ஸ்ரீ பன்னடைய
யரிசாரகளுடைய குகலாகாத்தினாலே பெத்த அச்சகானமுறையில் கானாமல் போயிருக்கிறதோ
அவனே உத்திரவாதம் செய்பனென்ற பத றெமயாசிருக்கிறபடியால் ஷ்ரீ தேதி முறைக்கார
னான தேவராஜப்பட்ட சென்ற ஸ்ரீரங்கராஜப்பங்காண பெரியகோவில்முதலான வீதகாக்கினி
களில் பெந்தவெடையிலும் மிசுலெக்காமல வெளியிலிருந்தி கானாமல் போன முறையிருந்த க
தாசன பெந்திரததகல் 1, கதலியமபெந்திரததகல் 1, இதுகளை 8 காடாக்குள ஆலாடபடுத்த
ம்படி தாக்கீதசெய்து அதுகாணாமலே தீர்ப்போர்ட்டு செய்பவும்.

1866ஆம் பிப்ரவரி 28ஆம்.

(ஒப்பம்) தே. பெரியசாமி முதலியார், மாணேஜர்.

**11th May 1866—Chinna Appu Bhattar alias Krishnama Charlar
fined by Trustees.**

செ. 222.

ஸ்ரீரங்கம் தேவந்தானம் மாணேஜரவர்கள்,

பேட்டேயுக்கார் முத்தசாமி அப்பருக்கு.

ஷ்ரீ கோவில் அச்சகான் சென்ற அப்பப்பட்டனென்ற குருஷணமாச்சாரியாரும் கிரு
ஷ்ணயிட்டரும் இன்றையதினம் கையிடத்துக்குவந்த வினாசங்கிதன் பேசினதும் தவிர
ஷ்ரீ சென்ற அப்பப்பட்டனென்ற குருஷணமாச்சாரியார் அத்தாமி பேசியிருப்பதானாலே அந்
ததப்பித்தத்தக்கார ஷ்ரீ யாருக்கு கூ. 5 அபராதம் விதித்திருக்கிறோம். அதுகாலஞ்செய்த
ஆராய்வதற்கிறதும் தவிர இன்னொருதகவலையும் ஒம்பிடத்தில் தெரியப்படுத்திக்கொள்ளாம
ல ஷ்ரீ அச்சகான்வகையறு பெந்தையிலக்காரனான கையிடத்துக்குவந்த வினாச ஆட்சே
பணியேசினார் தகுந்தஅயராது விதிக்கப்படுமென்றும் தெரியப்படுத்தப்போடவும்.

1866ஆம் மே 11ஆம்.

(ஒப்பம்) ஸ்ரீ ஷ்ரீ. தே. தங்கச்சாமிபார், (ஒப்பம்) தே. பெரியசாமி முதலியார்
மாணேஜர்கள்.

**13th May 1866—Peshkar's complaint to Trustees about certain
Archakas' disobedience.**

செ. 229.

ஸ்ரீரங்கம் தேவந்தானம் மகா-ஈ-ஈ-ஸ்ரீ மாணேஜரவர்கள் சமூகத்தக்கு.

பேட்டேயுக்கார் முத்தசாமிப்பன் பெருங்கொண்ட அர்ஜி.

பெண்ணெனருள காளதயீ 10ஆம் பிதந்த 221வது செ. உத்திரவுப்படியாகி ப
ண்டாரி அப்பணியவகாசிடத்திலே கூ. 500க்கு ஹெக்க ஜாயின் காங்கிக்கொண்டு முதலதேதி
உள்ளுறா வழியில் இரண்டாத்தேதி திருப்பதியார் ஊழியம் முதலான சிலவற்றை வேலைகளை
யும் அலகையும் அவசர குமாறனையும்கொண்டு நிறவேத்தி வரும்படி கொண்டு மணியகாதான
பேராலும் வதானாயி கதலிக்கமய்யங்கார் பணப்பட்டகணக்கு குமகவாயிப்பவகார பேரூ
றும் தாக்கீதபெழுதி காளத தேதி காளமே 8 மணிக்கு கொடுத்த அந்திரகாரம் நடத்து
மபடி உத்திரவும் செய்தேன்.

அந்தப்படி அவர்கள் ஒரு அப்பணியப்பங்கார் குமாறன் சேஷய்யங்கார்கொண்டு இ
ன்றையதினம் வையாயி 1ஆம் உன்னுரை ஊழியத்தை பார்க்கும்படி உத்திரவு செய்தப
டியும் அவரும் சாமாங்களை ஒப்புக்கொண்டு 10 மணிக்கு சேர்வை போங்கல தலிகை சன்ன
திக்கி போருமபோது சாமரம் போட்டுக்கொண்டு உன்னே பேசியிருத்த திருகாதிக்க கூ. புக்
கொடரும வாகவிகொடுத்த கைபார்த்துக்கொண்டு பிருத்தநாகவும் அநின்பேரில் காளத

தெரி கொடுப்பதில் ஊழியம் வந்ததால் ஸ்ரீ உத்தமங்காட்சிப்பவகார் கடை தாத்தையின் சாமி
யங்கார் மனுஷியனுய் வேலைபாட தவறுவிட ஆகுர் ஸ்ரீவிவாஸயங்காரென்றவன் கொற
ட மனுஷியகாரன் உத்திரவுபடி திருக்காப்பு சோகாமல் தனதுகூடம் பெருமான உத்திர
பெருமேனும்மெனதும் ஷ சேஷப்பவகார் வெளிவின வந்ததான திருக்காப்பு சோகாவேனும்
பெருமேனும் கொடுப்போட்ட தாகவும் அதிப்பேதில் சர்க்கார் மனுஷியை கைசக கொறட்டு
மணியகாரன் திருக்காப்புசோகாக்கோனதில் ஷ ஆகுர் ஸ்ரீவிவாஸயங்கார் 1 திருமஞ்சன
மந்திரங்கம்பலகார் 1 ஷதமயினகார் ஸ்ரீவிவாஸயங்கார் 1 கம்பெனா ஸ்ரீவிவாஸயங்க
கார் 1 இவர்கள் சன்னிவாசலில் வந்திருக்கக்கொண்டு கதவைசாத்தக்கடாத்தெனதும் ஷ க
தவைபிடித்ததக்கொண்டு கசகம்போட்டு யேகதோமாய்பேசி கொறட்டுமணியகாரன் உத
தினைவ சிறுகரித்துப்போட்டதாகவும் இவனுலே திருக்காப்புசோகாது பொங்கல் அமுதுசெ
ய்தேறத்தருயினமால் அடங்கப்பட்டிருக்கிறதெனதும் ஷ மணியகாரன் பெருமானபகவந்து
பகன் 12-மணிக்கு தெரிப்படுத்தினான். உடனே அந்தப்படி அவனிடத்தில் வசக்குமுலம்
வாங்கிக்கொண்டு ஷ ஆகுர் ஸ்ரீவிவாஸயங்காரன் கேட்டதில் அவன்கேட்டதென்கிக்கு
சரிப்பார் வசப்படுகொல்லாமலும் பெருமேனுவதவசக்குமுலத்தின் கைபெழுத்துபோட்டாமலும்
சிறுகரித்துப்போட்டான். அந்தப்படி ஷ வசக்குமுலத்தின் ஷபெழுதி கூடமிருந்தவர்
ளிடத்தில் சாக்ரிதாபெழுத்து வாங்கிக்கொண்டு ஷ தாத்தையின் சாமியங்காருக்கு பரி
திப்பாத்தெனதவசத் தவசாமி யின் ஸ்ரீவிவாஸயங்காரன் சேழ்க்குமிடத்தில் தன்னு
ண்ட பெருமான உத்தமங்காட்சிப்பவகார் உளவேனத்து தான் திருக்காப்புசோகாது பொங்கல்
அமுதுசெய்ய பண்ணலெனும்பெனதம் சொன்னான். அந்தப்பிறகாரம் வசக்குமுலம் பெ
ருமேனும்மெனதவசாவி கேட்டதற்கு வசக்குமுலம் பெருமேனும்மெனதவசாவிதென்கிப்பெனது நிரூ
பரித்துப்போட்டான். அதைக்குறித்து உடனே மனுஷியகாரன்கொண்டு கோவிலுக்குள்
கொழிந்ததக்கொண்டு வந்துதேறி முறைக்காத அச்சகம் அயயன்கிள்ளி கொண்பட்டனா
யும் திருமஞ்சனகார ஸ்ரீவிவாஸயங்காரன் உத்தமங்காட்சிப்பவகார் வசப்படுத்தி
கூட்டத்தில் ஷ சேஷப்பவகார் வெளிவினகாரவெழிய பொங்கல்அமுது செய்தப்பண்
துகிறதென்கிப்பெனதும் ஸ்ரீவிவாஸயங்காரன் கொடுக்கிறதென்கிப்பெனதும் சொல்லுகான்.
அந்தப்படி வசக்குமுலம் கொடுக்கக்கொண்டி கேட்டதற்கு கொடுக்கிறதென்கிப்பெனது நிரூபரி
த்துப்போட்டான். அதைக்குறித்தம் மனுஷியகாரன் வசப்படுத்தித்திறு.

இப்படி இருக்க ஷ அச்சகம் திருப்பெயட்டர் 1 கின்னஅப்பாட்டர் 1 நறங்கம்பட்
டர் 1 இவர்கள் கைத்த வேலைக்காரர்களுக்கெல்லாம் சர்க்கார் மனுஷியே வைசக நடத்தி
திருக்காப்பு சோகாதுப்போட்டான் தவசன் பொங்கல் அமுதுசெய்யப்பண்ணிப்போடுகிறதா
ய் ஒட்டக்கொண்டு வசக்குமுலம் பெருமேனுவசகாரன். அதை கையெழுத்து போடுகிறதில்
லென மனம் சொன்னதுலே ஷ வசக்குமுலத்தின் ஷபெழுதி ஷபா சாக்ரி கைபெழுத்து
வாங்கிக்கொண்டும் போலீஸ் யேட்காக்கண்டேயின் முறையான ஜவாங்கிளை பாதோபந்துக்கார
வாஸுழித்த வைசகக்கொண்டு ஷ அச்சகம் கூடங்கொண்டுபோய் தெ திருப்பதிபார்
கூட்டில் முறையானதகை சர்க்கார் மனுஷியை வைசக கலாய்கரியம் நடத்த பெத்தவப்ப
கூட்டில் வசப்படுத்தம் 5 மணிக் வந்தததால் ஸ்ரீபஞ்சநகதாரன்பட்டர் 1 ஸ்ரீவேதியாசநாத
தபட்டர் 1 ஷபெங்கிடபட்டர் 1 ஸ்ரீஉத்தமங்காட்சி கொக்காயியங்கார் 1 அவாநமயன் குமா
ரன் நெக்கசாயிப்பவகார் 1 இவர்கள் அருக்பேரும் கமார் 100 பேர்களுடைய குமபகசோத்
தக்கொண்டு கழிவிட்டவாசலின் பாலுயிருத்த போலீஸ் ஜவாங்கிளைபுற தளரிக்கொண்டு உள
னே போய் சன்னிக்குணாக வந்திருக்கக்கொண்டும் அச்சகாரனையும் கலாநிதாபதித்தக்கொ
னமும் பெருமானுக்கு பொங்கல் அமுது செய்யப் பண்ணலெட்டாமல் குறத்தி 10 மணிவ
தையில் நடுத்தப்போட்டார்கள். அதைக்குறித்து அனேகவிதமாய் சொல்லி அனுப்பியும் அ
வசகம் சேழ்க்கவிட்ட. ஒரேயிடிவாநமாய் முறக்காரம் பண்ணிக்கொண்டு திருக்காரன். இதி
னுலே கோவிலுக்குள் யேகரும்பலாச்சோகாது மிகவும் கைத்தன்கும் சச்சவுகும் ஆஸ்பத்
மாயிருந்தது.

அதிப்பேசில் பெருமான் பொங்கல் அமுது செய்து சப்தாவனம் உதவலம் கடக்க
வேண்டியது அவசியமாயிருந்ததினாலே ஷ சேஷப்பவகார் வெளிவின வரும்படிசெய்து சர்
கார் மனுஷியனுய் ஷ உன்னார் ஷுழிபத்தக்கு தட்டு கொண்கசாயி யின் நெக்கசாயி

சாக்ஷர் உத்தரவுப்படி கடக்கவேண்டுமென்று உத்தரவுத் தாள் கடப்போனானது உள்
ளே விட்டது பிசாசுக்குகிறது. இந்த நபரிததற்கு அபகுதம் வித்தக்கவேண்டு.

நீ யிலலாதவேண்டியில் கடத்ததுனோ உத்தரவு அபகுதம் வித்தக்காமல் இருந்தியி
ருகிறது இனிமேல் அறாததிறையையிலுக்கக்கடாத. இந்த சிலுவையகாலா அபகுத
ம் செலுத்ததிறையையில உள்ளே விடவேண்டிய திகிலெனது கொள்ளுகரு கண்டிப
பாய தாசத்த செய்திருக்கிறேன்.

ஸ்தலத்தாருக்குத்தி ௨.ததமகாபிபலகதர் தானே அவனை சாக்ஷர் உத்தரவு, கிருக
திறது தனகடவருமபடி உத்தரவுகொடுத்த உள்ளே கடவு போய்தகத ருத்தது போலிகத
புத்திறதாசம் உத்தரவு அனுப்பவேண்டிய வென்றி சங்கதி தெரியலாததாய் பெருந்தகொ
ண்டேன்

1866இல் சூன் 5உ.

(ஒப்பம்) பேட் பேஷ்கர் முத்தசாயிப்பயல.

**21st July 1866—Devaraja Bhattar alias Srirangaraja Iyengar
fined by Trustees.**

செ. 303.

ஸ்ரீரங்கம் தேவந்தானம் மகா-த-த ஸ்ரீ மாவேஜுவர்கள்.

பேட் பேஷ்கர் முத்தசாயிப்பயலுக்கு தாக்கீது.

சென்ற ஆனி 2உ யில் பண்டாரி சேஷையல்காருடையமனுஷன் கழங்கு படி, கொ
ண்டுவந்துருத்த சலவைவை வாங்கி சாததமட்டேனென்று அச்சகம் தேவருஜப்பட்டன
னகிற ஸ்ரீரங்கருஜப்பயல்காரும் பெருமாளுக்கு திருமணசாப்பு குடுக்காமல் அதைவை சாத்தி
பூட்டிக்கொண்டு கக்கொண்டபண்டாரி ஸ்ரீவிவாசயல்கார் போய்கிட்டதை ருத்ததம் நீ வி
சாலை கொடுத்து தந்தவேஜுவசகிதமாய் பெருமிய 302, 805 இத்த செ. அந் விவகாரஞலக்
தது. அது காரியத்தக்கு கழங்கமாய் பண்டாரி சேஷையல்கார் மனுஷன் குடுத்தகர்ச
சலவைவை வாங்கியல் வினா தருடசேபனை செய்த பெருமான் காரியத்ததை இரண்டும
னி கொடம் ருத்தம்செய்த அச்சகம் தேவருஜப்பட்டனென்ற ஸ்ரீரங்கருஜப்பயல்காருக்கு
ரு. 2 பெருமான் ஆகுதககாலதில் காத்திருத்த திருமணசாப்பு குடுக்காமல் இரண்டுமேனை
ருத்தப்படுத்தி அதைக் கதவை சாத்திப் பூட்டிக்கொண்டபேன ஸ்ரீவிவாசயல்காருக்கு
ரு. 2ம் அபகுதம் வித்ததிருக்கிறோம்.

அதை உடனே வருவசெய்த ஆதாயம் வைத்திதமதலி கொ அச்சகம் தேவருஜப
ட்டர் அடிக்கடி பிசாசுஞ்செய்த தெண்டனைப்படகருகிறதாச தெரியவருகிறபடியால் வெ
த்தினைதடவை வெள்ளருத்தத்தகக தெண்டனைப்பட்டிருக்கிறான். அதின் விவரங்களுக்
கு சிகாடுகோத்தித்து கிக்கித்தில தெரியப்படுத்தவும்.

1866இல் சூன் 21உ.

(ஒப்பம்) ஸ்ரீ. க. தே. தகவகாசியார். (ஒப்பம்) தே. பெரியசாயி ருத்தியார்,

மாவேஜுவர்கள்.

**14th February 1867—Peshkar's report to Trustees about Devaraja Bhattar
alias Srirangaraja Iyengar's disturbance.**

செ. 35.

ஸ்ரீரங்கம் தேவந்தானம் மகா-த-த ஸ்ரீ மாவேஜுவர்கள் சமுத்ததக்கு.

ஆ. பேட் பேஷ்கர் ஆகுதமும் பின்ன வெழுதிக்கொண்ட அந்தி.

27th August 67 - Trustees' order to Peshkar to send a list of Mantapams belonging to the Big Temple outside the Nannugam Gopuram

செ. 807.

ஸ்ரீரங்கம் தேவஸ்தானம் மாணேஜர்கள்.

வேட் பேஷ்கர் கௌபதி முதலியாருக்கு.

ஷ. ஸ்ரீரங்கத்தாருகவையிருக்கு கூத்தாழ்வார் கோட்டை வாசலுக்கு வெளியில் இந்த ஸ்ரீரங்கத்தாலும் இந்த ஊர்களிலும் பெரும்பெருநதம் வேய்விதமான மண்டபங்களை யிருக்கிறது. சீர்போய் கண்ணாத்த பெருந்தாலதன் கையி அதுகலின் போயிருக்கிறா இது விவாததையும் அதுகலையு நதி கடியலவறவின் தெரிவனருநததயும் கண்டு ஒரு தீர்ததர் அனுப்பலும்.

1867ஆம் ஆண்டு 25உ.

ஷ. மண்டபங்களை சேர்ந்த தீர்த குணங்கிருந்தால் அது விவாதம் தெரியப்பட்டு ததயும்.

27-8-67.

(குப்பம்) ஸ்ரீரங்கப்பட்டர் ஸ்ரீரங்கப்பட்டர், தெலுங்கெ.

(குப்பம்) இ. வெதிராஜா செட்டி. மாணேஜர்கள்.

30th September 67 - Peshkar's report to the Trustees sending the said list of Mantapams.

செ. 457.

ஸ்ரீரங்கம் தேவஸ்தானம் மா-ச-ச-ஸ்ரீ மாணேஜர்கள் சமுதாயக்கு

வேட் பேஷ்கர் கௌபதி முதலியார் பெருந்தகோண்ட அறிவி.

மென்னவென்றால், சௌத ஆண்டு 27உயில் பிறந்த 307வது கம்பர் உத்திரவுப்படி க்கி ஸ்ரீரங்கத்தாருகவையிருக்கு கூத்தாழ்வார் கோட்டைவாசலுக்கு வெளியில் இந்த ஸ்ரீரங்கத்தாலும் இந்த ஊர்களிலும் யிருக்கப்பட்ட மண்டபங்களுக்கு விவாதமான கணக்கு தயார் செய்திந்த இரத்தடன் அனுப்பிவிடுகிற சக்கத் தெரிவனவதாய் பெருந்தகோண்டேன்.

1867ஆம் செப்டம்பர் 30உ.

(குப்பம்) கௌபதிமுதலியார், வேட் பேஷ்கர்.

1st October 67 - The said list of Mantapams

ஸ்ரீரங்கம் தேவஸ்தானம் தாக்குதல் கோபுரவாசலுக்கு வெளியில் கோயிலு சேர்ந்த மண்டபங்கள் ஆறாம் பர்த்த கணக்கு. 1277ம் பகவி.

1. கங்கோவின் தோப்பின் 22 கால் மண்டபம் கத்தி மூன்றுபுறமும் கம்மதன் பெருமாளுக்கு விஜயதசயி உபயம் நடக்கிறது.
2. ஷ. சுவாமிநாதரவின் காலகாலமண்டபம் பெருமான் வழிகடை உபயம் அமுதசெய்த அம்புபோடுகிறது.
3. இரங்கு தென்புறம் காலகாலமண்டபம் பெருமாளுக்கு உபயம் நடந்தனத்த.
4. கடைநடுக்காலவேளிக்கறை போய் பெல்லகறை பதினாறு காலமண்டபம் கத்தி மூன்றுபுறமும் கணக்கு கணக்கு கணக்கு பெருமாளுக்கு பக்குவி பெட்டாத்திருகான் உபயம் நடக்கிறது.

5. மகா மான்டபம் மேல்புரம் பெருமாள் கன்னி கொப்பக்கோகம் கருக்கல்கட்டம
யா மண்டபம் தென்புரம் கொஞ்சமும் மேல்புரம்முழுதும் வடபுரம் முழுதும் கரு
கல்கம் மதன். ஷ அறை 1. 34சால் மண்டபம் பங்குனி 3-ந்திருநாள் வழிகடை உ
பயம் நடக்கிறது.
6. ஷ மண்டபத்தக்கு பெந்தி 4 கால் மண்டபம். ஷ திருநாள் பெருமாள் பெருந்தரு
ளி விதற்கு கீழ்புரமிருக்கிற திருக்குளத்தில் தீர்த்தவாரி நடக்கிறது.
7. திருவானைக்காவல தெப்பக்குளத்தக்கு மேல்புரம் வெகலை மதன். மேல்புரம் 16சால்
மண்டபம். பெருமாளுக்கு பங்குனித்திருநாள் வழிகடை உபயம் நடக்கிறது.
8. இதற்கு மேல்புரம் 4 கால் மண்டபம். ஷ 8-ந்திருநாள் வழிகடை உபயம் நடக்கிறது.
9. திருவானைக்காவல சொந்தையில் தென்புரம் கததி சொகலசகலா 24சால் மண்டபம்.
பெருமாள் சித்திரை 8-ந்திருநாள் உபயம் நடக்கிறது.
10. இதற்கு மேல்புரம் முழுதும் சொகலசகலா 24சால் மண்டபம். தென்புரம் ருள
ம். பங்குனி 8-ந்திருநாள் தீர்த்தவாரி நடந்த வழிகடை உபயம் நடக்கிறது.
11. மாசேரி கறை போரம் விசேகவாத்திக் கததி முழுதும் கருக்கலசகலா, 80சால்
மண்டபம். ஷ 4-ந்திருநாள் உபயம் நடக்கிறது.
12. அம்மாமண்டபம் மேல்புரம் முழுதும் கீழ்புரம் பாதிபுரம் கருக்கல்கம் மதன். 48சால் ம
ண்டபம். சித்திர பெண்ணி உபயம் நடக்கிறது.
13. இதில் வடக்கு சொந்தையில் 4சால் மண்டபம். வழிகடை உபயம் நடக்கிறது.
14. ஷ அம்மாமண்டபம் போன்ற சொந்தையில் மேல்புரம் 16சால் மண்டபம் வழிகடை உ
பயம் நடக்கிறது.
15. ஷ சொந்தையில் கீழ்புரம் 16சால்மண்டபம் மாசி 6-ந்திருநாள் உபயம் நடக்கிறது.
16. இதில்கீழ்புரம் 16 சால்மண்டபம் பெருமாள்முன்னே பெருந்தருளிக்கொண்டிருந்தார்.
17. விசேகவரம் ஒண்டே சாமாச்சாரியார் தோட்டத்தில் கததி முழுதும் கருக்கல்கல
வர். 14 கால்மண்டபம் பெருமாளுக்கு மாசி 3-ந்திருநாள் உபயம் நடக்கிறது.
18. தெற்கு சாயபோரலாசலுக்கு வெளியில் அடுத்தமேல்புரம் கததிமுழுதும் சொக்
லசகலா. 16 கால்மண்டபம் பெருமாளுக்கு முன் உபயம் நடக்கிறது.
19. ஷ சாயபோரலத்தக்கு தென்புரம் 16 கால்மண்டபம் பெருமாள் பங்குனி 8-ந்திருநா
ள் வழிகடை உபயம் நடக்கிறது.
20. இதற்கு மேல்புரம் கோதண்டராமகவாமி கோவில் கப்பக்கிரகம், அர்த்தமண்டபம்,
கருக்கல்கட்டம், கத்திமுழுதும் சொகலசகலா. 16 கால்மண்டபம் ஷ திருநாள்
வழிகடை உபயம் நடக்கிறது.
21. இதற்கு தெற்கு 4-கால்மண்டபம் வழிகடை உபயம் நடக்கிறது.
22. இதற்கு தெற்கு 4-கால்மண்டபம் பங்குனி 2-ந்திருநாள் உபயம் நடக்கிறது.
23. இதற்கு தெற்கு 4-கால்மண்டபம் வழிகடை உபயம் நடக்கிறது.
24. இதற்கு தெற்கு திருமஞ்சன பரத்தாறைக்கி கீழ்புரம் கததி முழுதும் சொகலசகலா,
4-கால்மண்டபம். பெருமாளுக்கு உபயம் திருநாள் உபயம் நடக்கிறது.
25. இதற்கு தெற்கு கததி முழுதும் சொகலசகலா, கருக்கல்கம் மண்டபம். இதின் கி
ழ்புரம் முழுதும் கருக்கலசகலா. 8-கால்மண்டபம் பெருமாளுக்கு 18-ந்திருநா
ளுக்கு உதவியம் நடக்கிறது.
26. இதற்கு மேற்கு 16சால்மண்டபம் பெருமாளுக்கு வழிகடை உபயம் நடக்கிறது வருகிறது.
27. திருமஞ்சனப்பரத்தாறைக்கி மேற்கு கத்தி கருக்கலசகலா 44சால் மண்டபம். பெரு
மாள் முன்னே பெருந்தருளிக்கொண்டிருந்தார்.

28. ஆயுதர் கோவிலுக்கு கீழ்ப்புரம் ஒத்தப்பபதி 73 கால் மண்டபம்.
29. ஆயுதர் கோவிலு முகமண்டபம் 65 கால் மண்டபம் ஒத்திலும் செவ்வகக் கூடா அடபு.
30. இத்தற்குமேற்கு கதவி செவ்வகக்கூடா 24 கால் மண்டபம்.
31. தெற்கு ராயகோபுரத்துக்கு மேற்கு அகண்டகாவேலிக்கி போகிற சென்னைக்கு தெற்கு முனுபக்கமும் கருவக்கூடா, 12 கால் மண்டபம் மூன் உபயம் நடத்த.
32. இத்தற்கு மேல்புரம் சென்னை தென்புரம் போக மண்டபம் பெருமாளுக்கு மாநித நிருகான் 4 கதிகுதான் வழிகடை உபயம் நடத்திறது.
33. இத்தற்குமேற்கு இட சென்னை வடப்புரம் நவாப் தோட்டத்துக்குள் போக மண்டபம் மாநித 4 கதிகுதான் உபயம் நடத்திறது.
34. தென் சென்னைக்கு தெற்கு வடமேல்புரம் மூன் முனுபக்கமும் கருவக்கூடா, 12 கால் மண்டபம் பெருமாளுக்கு கித்திலை 5 கதிகுதான் உபயம் நடத்திறது.
35. தென்புரம் யிருக்கிற மண்டபம் முனுபக்கமும் கருவக்கூடா, 14 கால் மண்டபம், பெருமாள் கீழ்ப்புரத்துக்கு பெருமத்தருக்கு போது வழிகடை உபயம் நடத்திறது பெருமாளுக்கு கருவக்கூடா திருவகாசி நடத்திறது.
36. மேலூர் கோவிலுக்கு வட மேற்கில் முனுபக்கமும் கருவக்கூடா, 22 கால் மண்டபம் பெருமா 4 கால் மண்டபம், கித்திலை 4 கதிகுதான் பெருமாளுக்கு உபயம் நடத்திறது.
37. தெப்பக்குறைத்தெருக்கு மேல்புரம் பெருமாள் கீழ்ப்புரம் போகிற சென்னை வட 4 கால் மண்டபம் வழிகடை உபயம் நடத்தலுத்த.
38. கருக்கு மேல்புரம் தெப்பக்குறை கருவக்கூட்டம், கித்திலை 16 கால் மண்டபம் பெருமாள் தெப்பக்குறைவருவி இட மண்டபத்தில் பெருமத்தருக்குிறது.
39. தெப்பக்குறைத்துக்கு வடப்புரம் திவாகமண்டபம் ஒத்திலும் முனுபுரம் கருவக்கூடா, 14 கால் மண்டபம் பெருமாளுக்கு மாநித 8 கதிகுதான் 9 கதிகுதான் உபயம் நடத்திறது.
40. வடக்குராயகோபுரத்துக்கு சென்னிலு மேல்புரம் கிருஷ்ணன் கன்னி கொப்பங்கிறகம் சென்னை மண்டபம் முனுபக்கமும் செவ்வகக்கூடா 36 கால் மண்டபம், பெருமாள் கித்திலை 3 கதிகுதான் உபயம் நடத்திறது.
41. வடதிருக்காவேலிக்கிற வளவு வடத்தல் 6 கால் மண்டபம்.
42. இதில் வடக்கு கதவி முனுபக்கமும் செவ்வகக்கூடா 36 கால் மண்டபம் பெருமாள் பங்குனி 4 கதிகுதான் வழிகடை உபயம் நடத்திறது.
43. வடதிருக்காவேலி பத்தத்தகறக்கி தென்புரம் 41 கால் மண்டபம் பெருமாளுக்கு உபயம் நடத்தலுத்த.
44. இத்தற்குமேற்கு 6 கால் மண்டபம் தென்புரம் மேல்புரம் செவ்வகக் கூடா ப்புக்கவர்.
45. தெருக்கித்திலைக்கி கூட வித்தி கீழ்ப்புரம் கதவி கருவக்கூடா 6 கால் மண்டபம் பெருமாளுக்கு கித்திலை 8 கதிகுதான் உபயம் நடத்திறது.
46. இத்தற்கு தென்புரம் 4 கால் மண்டபம் உரிவடி உபயம் நடத்திறது.
47. கித்திலைக்கி கித்திலை 4 கால் மண்டபம் பெருமாளுக்கு வழிகடை உபயம் நடத்திறது.
48. தெருக்காவேலிபுரத்துக்கு கீழ்ப்புரம் உப்பக்கம் 16 கால் மண்டபம்.
49. இதில் வடக்கு ஒத்தப்பபதி 16 கால் மண்டபம்.
50. இதில் மேல்புரம் கங்கச்சாவடி 8 கால் மண்டபம்.
51. இதில் வடக்கு கிருக்கொவ்வான் கன்னி, பெருமா 4 கால் மண்டபம் வழிகடை உபயம் நடத்திறது.
52. இதில் வடக்கு வட்டைக்கச்சேரி போட்டிருக்கிற 16 கால் மண்டபம்.

- அடைபவனஞ்சான் மேலேழுநிலை குடிசைகொடுத்த காசியாச சன்னதி 16 கால மண்டபம் பெருமாளுக்கு உபயம் நடக்கிறது.
4. அடைபவனஞ்சான் வு கருவாசல 11 காலமண்டபம் வழிகடை உபயம் நடக்கிறது.
5. அடைபவனஞ்சான் கிழவாசல 16 காலமண்டபம் வழிகடை உபயம் நடக்கிறது.
6. காசியாச கோட்டம் 14 காலமண்டபம் முணுபக்கமும் கருங்கலச்சவர் பெருமாளுக்கு குகைத்திருநாள் உபயம் நடக்கிறது.
7. பேதலையுமபட்டி கிழமதலில தளவாட்டமண்டபம் கத்தி கருங்கலச்சவர், 14 கால மண்டபம் முணு உபயம் நடக்கிறது.
8. ஒட்டகுடி கிருமத்தில முணுபக்கமும் செங்கலச்சவர் 12 கால மண்டபம், முனையம் நடக்கிறது.
9. மல்லச்சிவமாயுரம் 16 கால மண்டபம், வழிகடை உபயம் நடக்கிறது.
10. திருத்தாங்கோணி தோப்புக்குள் 10 காலமண்டபம் வழிகடை உபயம் நடக்கிறது.
11. நெய்யா ஓசையில கத்தி கருங்கலச்சவர், 12 கால மண்டபம் வழிகடை உபயம் நடக்கிறது.
12. இலங்கை நெய்யா ஒத்தப்பத்தி கோமண்டபம்
13. காசியாச மலையில ஓசையில கத்தி கருங்கலச்சவர் 10 கால மண்டபம், வழிகடை உபயம் நடக்கிறது.
14. ஒறைநீர் காசியாச கோயில முல் 14 காலமண்டபம் வழிகடை உபயம் நடக்கிறது.
15. மேக்குடி கிருமத்தில கிழவாசல மண்டபம் முணுபக்கமும் கருங்கலச்சவர் 14 கால மண்டபம் கிழவாசல உபயம், தீர்த்தகாரை பெருமாள் கொப்பக்கிராம கருங்கல் உபயம்.
16. பெருநீர்த்தகாரை 14 கால மண்டபம் வழிகடை 18 திருநாள் உபயம் நடக்கிறது. பெருநீர்த்தகாரை தீர்த்தவாரி நடக்கிறது.
17. திருவாழிமண்டபம் 19 சிபட்டு கீழேயுள்ளது. காள் 21, நாடாண்டு 4, உத்திரம் 13, போதுக 8, பரக்கலது 57, கிணறாசல 91, கோயிலுக்குள் அர்த்தமண்டபம் காள் 4, கிணறாசல 21, காதுபக்கமும் கருங்கலச்சவர் மேலகட்டுக்கோட்டி பாளையம் 46, கோதுக 4, கருங்கல சன்னதி 2, தீர்த்தகாரைமண்டபம்.
18. செட்டமண்டபம் கத்தி முணுபக்கமும் கருங்கலச்சவர், 14 கால மண்டபம், பங்குனி தீர்த்துநாள் உபயம் நடக்கிறது.
19. செங்கலம் மண்டபம் கத்தி முணுபாடும் கருங்கலச்சவர், 14 காலமண்டபம், மாசி 28 திருநாள் உபயம் நடக்கிறது.
20. உத்தமகோயிலுக்கு வெளியில சம்பத்தில முணுபக்கமும் கருங்கலச்சவர், 18 கால மண்டபம் பெருமாளுக்கு உபயம் நடக்கிறது.
21. 12 மண்டபத்தையும் கோயிலுக்கும் கீழ்க்கு முணுபக்கமும் கருங்கலச்சவர், 14 கால மண்டபம் பெருமாளுக்கு உபயம் நடக்கிறது, தீர்த்தகாரை பெருமாள் கோயில கொப்பக்கிராமம் பெருநீர்த்தகாரை தீர்த்தவாரி நடக்கிறது.
22. செம்பலனா மண்டபம் கத்தி முணுபக்கமும் கருங்கலச்சவர், 14 காலமண்டபம் தீர்த்தகாரை பெருமாள் சன்னதி கொப்பக்கிராம கருங்கலக்கட்டம், மாசி 28 திருநாள் உபயம் நடக்கிறது. பங்குனி தோப்பு, பெருநீர்த்தகாரை தீர்த்தவாரி நடக்கிறது.
23. சீதேவியங்கலம் அக்கிராமத்துக்கு வடக்கு சமையுரம் பால செலதாவுக்கு வடபுரம் 14 கால மண்டபம், கத்தி முணுபாடும் கருங்கலச்சவர், முன்னாலே பெருமாள் பெருநீர்த்தகாரை கருங்கலச்சவர்.

2. 4. 1. 5. 1. *Number of the case—9 of 1874.*

II. Name and description of the accused.—

1. Kodyalam Rangaswami Aiyangar. 2. Seshagiri Aiyangar 3. Krishnaswami Aiyangar. 4. Hanaswami Aiyangar. 5. Duraiswami Aiyangar. 6. Puthur Narayana Aiyangar. 7. Jagannatha Aiyangar 8. Srinivasa Aiyangar. 9. Krishnaswami Aiyangar 10. Sundaram Aiyangar. 11. Vedantam Aiyangar 12. Kasturi Aiyangar (Brahmana)

1 6. 11 12 Landholders, the rest Vydikham.

311 Copy of the charge: *Fa stly*. That you the first prisoner Kodyalam Rangaswami Aiyangar. 2 Seethagiri Aiyangar. 3 Krishna Aiyangar 4 Ramaswami Aiyangar. 5. Duraiswami Aiyangar. 6 Palyur Narayana Aiyangar 7 Ragnadha Aiyangar 8. Srinivasa Aiyangar 9 Krishnaswami Aiyangar 10. Sundran Aiyangar. 11 Vedantam Aiyangar & 12 Kasturi Aiyangar, on or about the 6th day of January 1874 at Tirunagari intentionally insulted and thereby gave provocation to the Complainant and others, intending or knowing it to be likely that such provocation would cause them to break the public peace, and thereby committed an offence punishable under section 504 of the I. P. C. and within my cognizance

Secondly: That you, the said prisoners at the same time and place maliciously or wantonly, by doing an illegal act gave provocation to the Complainant and others, intending or knowing it to be likely that such provocation would cause the offense of rioting to be committed and thereby committed an offence punishable under section 153 of I. P. C. and within my cognizance.

Thirdly: That you, the said prisoners at the same time and place, voluntarily caused disturbance to an assembly lawfully engaged in the performance of religious worship or religious ceremonies, and thereby committed an offence punishable under section 296 of I. P. C. and within my cognizance.

Fourthly: That you, the said prisoners at the same time and place, with the deliberate intention of wounding the religious feeling of the Complainant and others, placed an object in their sight and thereby committed an offence punishable under section 293. of I P C and within my cognizance.

Fifthly: That you, the first prisoner Kodiyalam Rangaswami Aiyangar at the same time and place abetted the prisoners 2nd to 12th in the commission of the above offences and thereby committed offences punishable under sections 504, 153, 298, 293 and 109, of I. P. O. and within my cognizance.

IV. Name of Complainant. Regina.

V. Names of witnesses for the prosecution. 1 Parasara Bhattar 2. Sami Aiyangar 3. Tiffanayagam Pillai. 4. Appasami Aiyar. 5. Ganapathy Mudali. 6. Narayana Rao. 7. Krishnasami Aiyangar 8. Srinivasa Aiyangar 9. Anantha Alvar. 10. D. Periyasami Mudaliar. 11. Venkataramana Aiyangar

VI Names of witnesses for the defence if any.

1. Thirumalai Aiyangar 2. Srinivasa Aiyangar. 3 Krishna Bhatler.
4. Kuppa Bhatler. 5 Sundararaja Aiyangar. 6 Srinivasa Rao
7. Rangasami Aiyangar 8. Krishna Rao. 9 Subba Aiyar 10 Shadaya Raja
11. Subbaya Chari. 12. Krishnaaswami Achari 13 Gopala Chari 14 Krishna
Aiyangar. 15. Venkatachari 16. Ranga Chari. 17. Sesha Aiyangar
18. Singam Aiyangar. 19. Duraiswami Aiyangar. 20. Gurusami Aiyar
21. Maduranayaga Mudaliar 22. Kuppa Rao 23 Nilakantam Pillai

VII. *Statement of evidence and ground of conviction*.—In this case, the Complainant (1st witness) who is a prominent member of the Tenggala Sect of Brah-

mans attached to the Templo at Srirangam, charges the Defendants with having insulted the religious feelings of himself and his co-religionists and with having provoked a breach of the peace by carrying in procession 2 id. with the distinctive mark of the Vadagalai sect emblazoned on their foreheads, contrary to immemorial custom.

2. It is not alleged that the first Defendant was actually concerned in carrying the idols in procession but that he ordered them to be brought, both in writing and verbally, and that he is in fact chiefly, if not solely, responsible for their having been brought in procession, with Vadagalai marks.

He has, therefore, been charged with abetment of the offences alleged to have been committed by the other Defendants.

3. As to these offences, a preliminary objection was taken by M. O'Sullivan that the facts, even if proved would not constitute offences under the sections quoted and that even if they did technically amount to offences according to the literal meaning of the Penal Code, yet that a Magistrate would exercise a wise discretion in declining to adjudicate on the facts, because in doing so, he must necessarily decide a question of Civil right which would be much better left to the Civil Courts.

4. Now as to the objection, that the facts if proved, do not amount to an offence because there was no proof of fact and danger of a breach of the peace &c., I think it is completely disposed of by the Judgment of the High Court in Criminal Petition No. 20 of 1884 dated 1st July 1884. Exhibit XI and that it is no defence to a charge of insult to say that the accused knew that the Complainant was a weak and mild disposition and not to be at all likely to resent it, that would be a most extraordinary kind of law and of course, a man must always be understood to contemplate the natural consequences of his acts, the Complainant, at the same time, being assumed to be a person of ordinary sensibilities and temper. But the present case is much stronger than an ordinary case of insulting an individual of so peaceable a character as to be unlikely to commit a breach of the peace in resenting it, for there is always considerable danger of disturbance during a Festival when crowds of strangers are present and a very slight spark will often set things in a blaze on such occasions however peaceable the regular inhabitants of the place may be.

5. I think, therefore, that if the Defendants did commit the acts complained of, they must be assumed to have known that they were likely to cause a riot.

6. Then, as to the advisability of such cases involving (as they undoubtedly do) delicate questions of civil right, being referred to the Civil Courts, I should have been only too glad if the complainants had thought fit to prosecute their rights in the Civil Courts. But as they chose to complain to a Magistrate and as it did appear to me that, *supposing their allegations to be true*, they had been grossly and wantonly insulted, I do not understand how I could, with any propriety, have refused to take up their complaint. It was not, as if they were endeavouring to establish some apparently insignificant and unreasonable right (such as their claim to perform some mysterious ceremonies in the houses of the Vadagalais) their complaint was that they had been grossly insulted in the midst of a great Festival and during the celebration of a religious ceremony, when any such interruption is peculiarly likely to cause disturbance and that as a matter of fact, the usual ceremonies had been altogether suspended in consequence of the Defendants' act.

7. To argue that, because the complainant's party did not make any
* Vide District very vehement commotion and did not appear to be very excited

Magistrate's order is useless, because they had been expressly instructed^{*} not to interfere in any way if any thing was done contrary to custom, & it to comply at once to a Magistrate and though it is, of course, most unfortunate that a Magistrate should have to decide such an apparently intricate question of custom as is involved in the present case, I cannot see that this is a sufficient reason for depriving the complainants of the direct remedy provided for them by law and for compelling them to go to the expense of a Civil suit. It is unfortunate that Courts should differ in opinion on matters of fact, but this occurs every day in Appeal cases, and if the Defendants in this case should unfortunately happen to be improperly convicted in this case, even if the conviction should be affirmed on appeal, they might perhaps still recover damages by Civil suit.

8. On the question therefore as to the propriety of a criminal prosecution in such cases I may say at once (following the High Court) that the facts alleged appear to me to constitute a very serious offence against the public, as well as against the complainant's sect, and that Defendants if convicted would deserve exemplary punishment. The offence would be aggravated by an unusual display of torches in front of Vedanta, intended apparently to make the Vadagalai mark more conspicuous.

9. I come now to the facts of the case and it appears that the only point at issue is whether the two Idols Vedantachari, and Nadamuni Alvar have been carried in procession with Vadagalai or with Tengalai marks.

10. The complainants unanimously assert that they have always worn Tengalai marks the Defendants are equally positive that they have never worn anything but Vadagalai marks.

11. Now it was incidentally observed at the very beginning of the inquiry by a pleader on one side (if not by the pleaders on both) that there would be a good deal of hard swearing on both sides, and that much reliance could not be placed on a great deal of the oral evidence on either side, but I must say I was hardly prepared for such deliberate contradiction as to a plain matter of fact the truth of which must, I cannot help thinking, be perfectly well known to almost every witness who has been examined and probably to every one in Branganam.

12. Mr. Johnstone indeed, was charitable enough to contend that the witnesses on both sides, were so blinded by religious prejudice that they swore simply to what they believed was the case, or even persuaded themselves must be the case without having had any opportunity of ascertaining what the marks really were.

13. It is just possible this theory might account for the evidence of some of the witnesses, for it is, as Mr. Johnstone observed,^{*} altogether unaccountable, why they should take such

^{*}One witness Singamaingar stated that he had not noticed a particular Tengalai mark to which he was referred but he knew it was there and that may be the character of their knowledge of these marks.

particular notice of marks as to which, according to their own showing, there had never been any doubt or dispute, but some of those examined for the Defendants were intelligent men of good position and appeared to give their evidence in a very honest and straight-

forward manner, and if they were ignorant of the facts they so positively swore to as of their own knowledge, it is difficult to see how they could avoid the charge of perjury.

14. The contradictions in the oral evidence are at any rate so unaccountable that one is necessarily driven to the documentary evidence to see what

the probabilities of the case are, and unfortunately the documentary evidence though in the highest degree voluminous is neither perfectly clear nor by any means directly conclusive on the point at issue.

*Lth. XIII

15. The earliest document on record that has been produced, is a Report from one Velu, who calls himself *Devasthanam Arbitrator*, in which he reports on a complaint of the Tenggais that the Vadagalais would not allow them to perform *Nizamar* and *Tinnam*, and other ceremonies in their houses. He adds that on the 11th instant, (August 1804) the Tenggais celebrated within the Pagoda, the Festival of *Tenggalai Vedanta* according to *mamepl*, but the Vadagalais contrary to custom read the *Ramanuja-patram* &c. to which the Tenggais objected; he concludes by charging some of the Vadagalais with being wicked people who go contrary to custom and perform new ceremonies (or do things in a new fashion not according to *mamepl*).

16. It does not appear what Velu was exactly & we have, in this only his report of what happened, but the authenticity of the document was not questioned by the defendants & as he was not even reporting specially as to any dispute about *Vedantachari*, his casual remark that the Tenggais had celebrated the festival of *Tenggalai Vedantachariar* & the fact (which may fairly be inferred) that the Vadagalais did not even object to it are very significant and it is also evident that then the Tenggais claimed the exclusive privilege of performing ceremonies in the houses of the Vadagalais.

17. The next document in order of time is the decree in O. S. No. 180 of 1808 of the Zillah Court of Trichinopoly which may fairly be described as the *Magna Charta* of the Tenggais Sect. As Mr. O'Sullivan observed it is a decree suited to a time when slave holding was still an institution of the country and equal rights between man and man were not clearly recognized and no doubt it would have been difficult to enforce its provisions even by regular suit; so complete is the control with which it endows the Tenggais and so subject the servitude to which it must have reduced the Vadagalais. But it is relied upon not so much as declaratory of the rights of the Tenggais, but rather as evidence of a presumption that fortified with such a decree which, it must be remembered, though it appears to have been appealed against, was never altered, the Tenggais would certainly not have submitted to any invasion of what they considered their exclusive privileges without the most determined resistance.

18. Fairly construed it must mean what it says, that "the Tenggais are confirmed in their superiority over the Vadagalais of Srirangam and are declared the dictators in all the ceremonies to be performed to the Swamies therein."

19. It has been argued that the Tenggais never took any proper steps to assert their rights under the above decree, and always tried to gain their ends by miscellaneous petitions whenever a new Judge or a new Collector appeared before the scenes, but it is evident from the numerous documents filed that for nearly 70 years they have persistently opposed the intrusions of the Vadagalais; and if either party was bound to take proceedings with reference to that decree, it was surely the Vadagalais who had been treated by it, as Mr. O'Sullivan remarked, like slaves.

20. In an Order dated 6-3-1818, Mr. Lushington, the then Collector enforces the terms of the above decree, and says plainly in so many words that the Vadagalais must do as the Tenggais tell them or they won't be allowed to do any thing and will be held to security.

*No. 27

21. Exhibit 28. is the bond by which one of them was held to secure by accordingly.

22. In 1825, Kooratalwar Aiyangar brought a suit for fees due to him for reading the Vedas behind the God (Ranganadaswami) in processions. The defence was that plaintiff being a *Vadagalai*, had no business to read the Vedas and that the privilege was confined to the *Tengalais* by the decree in O. S. No. 130. The suit was dismissed on the ground that the decree in No. 130 was conclusive in favour of the Defendants and was binding as it had never been reversed.

23. Exhibit 18 is an Order from the Collector to the Deputy Peshkar dated 10-10-29 directing him to get *Tengalai* marks put upon a silver *kita* vessels (given by Agobala Jeer) and upon a gilt *kita* when they entered the Pagoda. This Agobala Jeer, it may be observed, is the proprietor of Vedantachari's temple and the leader of the *Vadagalais*.

24. In 1829, Mr Cameron, the then Collector, appears to have issued a proclamation* affirming the provisions of the decree in O. S. No. 130, which the Circuit Judge ordered to be cancelled in Extract* from Proceedings dated 2-4-1832.

25. Then again the Fouzdari Adaulat seem to have ruled that the Circuit Judge was wrong (see. Exh. XXXI.) and accordingly the proclamation was renewed (Exh. XXX dated. 21-10-1832,) re-affirming in the most explicit manner the original decree and warning the *Vadagalai* people to act up to the terms of that Judgment.

26. Somewhere about this time the *Vadagalais* appeared to have applied direct to the Sadur Adaulat to annul the decree in O. S. No. 130 of 1808 (Exh. No. 1) and the application was rejected* after the fullest consideration. (17-6-33.)

27. This application seems to have been consequent on the orders of the Zillah Judge of Kumbakonam under date 11-2-33, which orders must therefore be considered to have been superseded by the orders of the Sadur Adaulat (Exh. VIII).

28. Exh. F. (dated 20-12-1833) is an extract from Proceedings of the Provincial Court on a Petition of the *Tengalais* informing them that they can only assert the rights they claim under the decree in O. S. No. 130 of 1808 by a fresh suit.

29. Exh. G. (dated 15-3-1834) is an endorsement from the Magistrate to the *Tengalais* to the same effect.

30. Exh. H. (dated 15-4-1834) confirms the Magistrate's order in G.

31. So then from 1803, till 1834, there is no mention in the Exhibits of any disputes as to these 2 Idols nor as to any mark in the Pagoda, and on the whole it must be conceded that the decree in O. S. No. 130 of 1808 was pretty consistently followed and was at any rate never altered. So that in every dispute, the *Tengalais* put it forward as the authority for the most exclusive rights, and the *Vadagalais* as persistently endeavoured to get it annulled. Considering then the respective positions of the parties in 1834 and the fact that in 1803, this Vedantachari is called *Tengalai* Vedantachari by a man who calls himself an arbiter, and especially considering that there is no evidence that this curious expression of his was ever even challenged by the *Vadagalai* party, it does seem most unreasonable to suppose that he had been constantly carried in procession with a *Vadagalai* mark before 1835.

32. The first document filed that refers to any dispute about a mark, is No. XXXII of the complainant's exhibits, from which it appears that the Tengalai people complained that the Vadagalais had removed the Tengalai mark over the entrance to Vadantachari's chapel, and put up a Vadagalai mark instead. No. XXXII is the Magistrate's order (dated. 10-9-1835) to the Head Peshkar to inquire into the complaint &c.

33. The mark was ordered to be removed and the Tengalai mark restored by the Collector's order dated 21-11-1835 (Exh. IV)

34. Meantime on the 2nd October 1835, another dispute seems to have taken place which bears a remarkable resemblance to that now under inquiry.

35. Official intimation of it was sent to the Collector on the 3rd October (Exh. V) and three depositions were enclosed, two of which are Y. and H. H. (the third has not been filed).

36. From this report it appears that on the 2nd idem the idol Vedantachari had been taken out with a Vadagalai mark on, and the Tengalai authorities, objected and refused to allow it to receive the honours, because they said the Vadagalai mark was contrary to custom.

37. The result of the inquiry by the Peshkar as to the custom was that the Vadagalai people generally said the idol always wore the Vadagalai mark, and the Tengalai people the Tengalai mark. One Theengalai who was a Sathani however gave a deposition to the effect that the idol always had a Vadagalai mark.

38. He appears to have meant that it wore this mark in processions as well as in its shrine; but he was not cross-examined, and his evidence is certainly not more reliable than that of the 10th witness for the defence, a bricklayer, who professes to be a Tengalai and who deposes that the mark has always been Vadagalai.

39. Ultimately, however, the Peshkar appears to have persuaded the Tengalais to perform the usual honours to Vedantachari and got the festival celebrated.

40. One point in the report is noteworthy, and that is that the people who belonged to neither sect, accountants and other Devasthanam outchory servants stated that they *did not know* if it was a Tengalai or Vadagalai mark that was usually worn. This is decidedly corroborative of Mr. Johnston's contention that the corresponding witnesses now who speak so positively on the point are not to be trusted and speak more from what they believe or wish than from what they have seen with their own eyes. It appears too that Subba Pillai the then Head Peshkar was unable to give a decided opinion of his own knowledge on the subject, but he evidently came to the decided conclusion from the evidence that it was now to have the Vadagalai mark though he did not agree with the Tengalais in supposing that it had been put on the day before the feast, as he observed the Vadagalais had long had Vedantachari in their keeping and might have put the mark long before. He must have been confirmed in his view when the servants of Vedantachari refused to allow him to examine the idol's forehead. It is, in my opinion, quite impossible to believe that the Tengalais would after this have allowed Vedantachari to come out with Vadagalai mark without making the slightest protest and the fact that no such protest was made till last year seems good evidence that it had never been so brought out till last year.

41. The order on this report has not been filed by either party. It is dated 6th October and is simply to the effect that such disturbances are not to be allowed and that the Peshkar himself would be dismissed if he did not

manage the affairs of the pagoda better. No decision of any kind was come to on the point then at issue, but in an order or positions of the same date (Exhibit II) enclosing endorsements to the two parties the Collector says that there is to be no disturbance in the celebration of festivals in conformity with the decisions passed in favour of the Tenggais and in conformity with established mamool.

*Exh. II

42. Then on the 19th Nov., the Collector wrote to the Head Peshkar on a complaint of the Tenggais that Vedantachari was again about to be brought out with Vadagalai mark, that by decree in O. S. No 130 the Vadagalais have no right to perform the principal ceremonies in the Supthaprakaram of Srirangam, or in any way to attempt to perform ceremonies like Tenggais. The Head Peshkar was therefore directed to take care that nothing was done contrary to the decisions passed in favour of the Tenggais &c. and it is evident from his language in his report dated 3rd October (Exh. Z) that he would take this to prohibit Vedantachari being brought with Vadagalai mark, but it is unfortunate that this decision was not stated in explicit terms.

43. Exhibit XXV. Proceedings of the Provincial Court, dated. 14-12-1883 is an important document in many ways

44. It appears from it that the Collector having received a precept from the Zilla Court of Kumbakonam directing him to carry into effect the decree in O. S. No. 130 of 1805, had accordingly caused the decree to be published, but had met with so much opposition that he anticipated being compelled to make return that he was unable to execute it. He accordingly applied to the Provincial Court for instructions and the Court informed him that the decree in O. S. No. 130 was final, and could not hereafter by any authority whatever be altered. They went on to say that by that decree the Tenggais were declared to be entitled to certain rights to the exclusion of the Vadagalais, and in the free and peaceable enjoyment of those privileges they must be supported further suggesting that any one setting himself up against the authority of the decree should be held to account.

45. It may be remarked incidentally as a curious fact that in writing to the Court, the Collector mentions the dispute about the mark over Vedantachari's shrine, but does not allude to the more recent case of the mark on his forehead.

46. It is also not irrelevant to observe that he describes the Tenggais as "by far the weakest sect" and speaks of "the continual encroachments of the Vadagalais being likely to compel the Tenggais to give up their undoubted exclusive rights and privileges in the Srirangam Pagoda".

*Exh. I

47. There is no evidence of any further dispute till 1840; when there seems to have been some discussion as to the decree of 1808, and the Collector (Mr. Ouslow) in an order* dated the 31st July told the Head Peshkar that the parties should be referred to a civil suit with regard to the infringement of the terms of the decree, and that they would be prosecuted if they committed any breach of the peace.

Exh. J.

48. Then in September of the same year on a complaint from the Tenggais that they were prevented from performing the Nanmai and Tioma ceremonies in the Vadagalais' houses the Magistrate, (Mr. Ouslow) informed them that it would be better if the 2 parties performed their respective ceremonies themselves without interfering with each other, and so no doubt it would, but the Magistrate's order to that effect was in no way binding on either party, and was clearly only an expression of impatience at the perpetual disputes.

49 It appears from Exhibit K (an Extract from the Proceedings of the Fuzdari Sadur Adalat dated 18-1-1841) that the Collector or Magistrate had carried out a threat he made in J, that he would hold the parties to security and that the Tengalais party had accordingly been held to security and fined, that they had appealed to the Court of Circuit who had declined to interfere on the ground that the subject of the dispute was of a civil nature which could only be satisfactorily decided by the Collector, and that the Sadur ordered the Court of Circuit to hear the appeal.

50. They went on to say, that if the Tengalais considered their just rights had been invaded, they should sue for the recovery of any such emoluments or rights of which they considered they had been deprived.

51 In L. dated 10-2-1841 the Court of Circuit apparently disposed of the Appeal and confirm the order of the Magistrate finding and holding to security certain Tengalais for a breach of the peace with reference to a Vadagalai corpse.

*Exh M.

52 In a decree (dated 18-4-1842) the Southern Provincial Court ruled that to enforce the right claimed under the decree of 1808 to perform ceremonies in the houses of Vadagalais would be manifestly an act of gross oppression, and that no order having for its object to insist upon the Vadagalais submitting to have their houses so invaded against their will can be passed, and added that the Tengalais were at liberty as they have been repeatedly told to bring Civil actions for any fees or emoluments of which they considered they had been deprived by the Vadagalais through their refusal to admit them for such purposes into their houses, and that this was the only mode of proceeding whereby the amount of their claims on that account could be ascertained and settled.

Exh. N.

53. This ruling was confirmed by the Sadur Adalat as regards the performance of ceremonies in the houses of the Vadagalais and the Sadur asserted the same principle that the Tengalais must sue for any rights due of which they consider they had been deprived.

54. It appears from C. O. that the affairs of the Temple were handed over to the charge of certain Dharmakarthas stalathars in 1842, but it does not appear that this had or was intended to have any effect on the ceremonies to be performed in the temple, and it was not relied upon as a document of any importance.

*Exh O.

55. In 1843, the Tengalais again attempted by miscellaneous petition to assert their exclusive claims under the decree in O. S. No. 130, and were told that if sufficient cause were shown, the Magistrate would no doubt interfere to prevent a breach of the peace.

*Exh P.

56. A similar Order was passed by the Zillah Judge on the 29th November 1843, and the Tengalais were again told to institute a suit against any one who had injured them.

57. In 1845, it appears from D. D. that a Committee was appointed to assist the Dharmakarthas, but it does not appear that this has any thing to do with the present case except to prove that first defendant's father was selected as a member.

58. Exhibits A. R. S. T. (from 1846 to 1850) are all to the same effect viz: that it is the Magistrate's business simply to preserve the peace, and if the Tengalais' rights are infringed they should apply to the Civil Court.

59. In 1850 apparently, there was another dispute about a mark which was erected over the entrance Raya Gopuram by the Tengalais and pulled down

+ A A

by *Vadagalai Rangasami Iyengar* who is styled in the* proceedings of the Sessions Court a church warden of the pagoda. The Tenggala's representative appears to have complained to the Magistrate and on his declining to interfere, to the Sessions Court which dismissed his complaint with the remark that the petitioner deserved severe punishment for presuming to put any marks at all on the pagoda.

60. This is the first instance of a dispute as to the distinguishing mark since 1835, and it is worthy of note that during the interval the Tenggala party had confined itself principally to asserting its apparently extravagant claims to perform ceremonies in the houses of the Vadagalais. It is also worthy of remark that the first Vadagalai Dharmakartha (1st Defendant's relative) had been appointed in December 1845. It will appear hereafter how he was connected with the dispute.

61. *Exh. X* is filed to prove that one *Veda Vyasa Bhattar* a Tenggala was bound over to keep the peace between the 2 parties on the 24th January 1850, and is really of no importance either way.

* *Exh. XXIX.*

62. Mr. Maltby's decision* in case No 1 of 1850 gives a clear account of the condition of the parties at that time and shows how a Vadagalai came to be appointed a Dharmakartha, partly because he was supposed to be not in good terms with his own party. Mr. Maltby also gives an account of the dispute as to the new Tenggala mark on the entrance (*Raya Gopuram*) and charges *Rangasami Iyengar*, (1st defendant's relative) with being the cause of that disturbance.

63. It is evident that he was ready to assert the provisions of the decree of 1808 in favour of the Tenggala, for he speaks of their ancient and undoubted rights, and the case ended by his holding *Rangasami* and the 2nd defendant to security for Rs. 500 each and the other 2 defendants (who were Tenggala) for Rs. 200 and Rs. 50 respectively.

64. From *Exhibit E. E.* it appears that the Tenggala again attempted to assert their rights by miscellaneous petition instead of by regular suit. The complaint in that case being that the Vadagalais had recited parayalams &c. over a corpse contrary to custom. The Judge (in Proceedings dated 6-11-50) remarked that the act complained of was a distinct grievance for which damages might be claimed by regular suit.

65. In spite of these clear and repeated instructions, the Tenggala simply appealed against the order to the Sadar Court, and of course their appeal was rejected as usual.

66. From *Exhibit B. B.*, decree of the Civil Court in *A. S. No. 41* of 1858 it appears that *Rangasami Iyengar* the Vadagalai Dharmakartha was adjudged in the Lower Court to pay damages for destroying the Tenggala mark over the entrance (*Raya Gopuram*) alluded to in paras 58 and 61, and that on appeal the decree was reversed, the Judge (Mr. Harris) holding with Mr. Greenway that Respondents had no business to put the mark up without written authority.

67. In 1858 another dispute took place and it seems that Mr. Greene then Head Assistant Magistrate issued a proclamation on the Subject which he afterwards withdrew (by *Exh. U*) and told the parties in general terms that if there was any dispute about the performance of their respective ceremonies they should go to the Civil Court.

68. *Exh. G. G.* dated 13-7 1858 is a letter containing his reasons for withdrawing his first and issuing his second proclamation.

69. Exh. V. is another proceeding of the Foudari Adalat rejecting another miscellaneous petition of the Tengalais protesting against the proceedings of the Magistracy and the Sessions Judge in refusing to interfere in their behalf. It was of course dismissed, and there was a lull in the storm for about 5 years when, in 1863, the first dispute about *Nadamuni Alwar* took place. The Tengalais complaining that the Vadagalais had put their mark newly over the entrance to his shrine. Exh. V is Mr. Walhouse's order to the Sub-Magistrate to inquire into the complaint, and the result of the inquiry is stated in Exh. VI, namely that the mark should be removed. It may be remarked that on this occasion also there was the same dispute as the Vadagalai mark being old or new, and the same hardswearing by both parties.

70. Exh. No. VII (dated 3-7-1863,) is merely a supplemental order to the Sub-Magistrate on the same subject.

Exh. XXI 71. So harassing were these continual disputes that in August 1863, Mr. Nisbet the then Head Assistant determined to get a list of all the "Nadams" with a the Supthaprakaram of Srirangam; and accordingly issued an order on the 7th idem to the Managers, Virasamy Iyer, Periasamy Mudali (10th witness) and Parasara Sudarsana Bhatter (complainant) to prepare a list. They reported accordingly on the 26th that they were engaged in preparing a list, but in the meantime they complained that several Vadagalai marks had been put up in different parts of the pagoda and also inside *Nadamuni Alwar's* shrine, and that it was quite unjust and contrary to custom &c so they requested the Magistrate to come down and see them and have them removed.

72. This complaint of a Vadagalai mark inside *Nadamuni Alwar's* shrine is rather remarkable and the fact that nothing seems to have been said even then about *Nadamuni* himself always wearing a Vadagalai mark is in my opinion very significant. If he had had one in 1835 when the dispute about *Vedanta* took place, it is almost certain that some allusion would have been made to the fact at the time.

Exh. IX 73. The list of marks was duly prepared (15-9-1863) and the Managers say that there is not even one Vadagalai mark all over the Pagoda except some recently painted marks on the walls, and those above referred to in *Nadamuni Alwar's* shrine which they requested might be removed as having been put up quite recently.

74. This list would have been almost conclusive in favour of the Tengalais (especially as it is signed by Periasamy who is now hand and glove with the defendants) but that unfortunately no mention is made in it of the *Alwars*, though one witness (the 4th) who helped to prepare the list says that all the *Alwars* were inspected, and that if there had been any Vadagalai marks on their heads, they would have been entered, and this seems very reasonable as to Periasamy he relieves himself of all responsibility in the matter by admitting that he signed it without looking at it relying on the other trustees (who were Tengalais). But it is almost impossible he can have been ignorant of the unmistakable tenor of their report and the only rational explanation of his evidence now is that he has changed sides since the date of the list and that his evidence is altogether untrustworthy for if as he now pretends, he had known then the existence of the Vadagalai marks he would certainly have protested against the trustees' sweeping that there was not one legitimate Vadagalai mark in the temple.

75. In October 1863, came another complaint that the Vadagalais had put their mark over the *Dharmamurti Kocil*; and Mr. Nisbet in his order of the 20th idem, orders an enquiry into it, and on the same day he passed

XII. his decision finding a Vadagalai named Ranganagar Rs 1000 for the
a Vadagalai mark on the Nadamuni Alwar's shrine

76 It is to be regretted that owing to the irregularity of his proceedings No XI his decision was necessarily reversed on a reference to the High Court but the fact remains that the Vadagalais have never attempted to renew the mark and there can be no doubt that Mr Nisbet was right on the facts and that the Deputy Magistrate's order had been disobeyed.

77 Exhibit W is an order of Mr Lemon's dated 25th April 1864, on the complaint referred to above as to a new Vadagalai mark having been placed on the Dhurumontri pagoda to the effect that it did not appear to him that there was anything in the complaint that required to be enquired into judicially.

78. As to that of course his mere opinion unsupported by a word of argument is of very little weight, and he would probably have thought differently if he had an opportunity of reading the Judgment of the High Court in Mr. Nisbet's case (dated 21-7-61).

79 The clear exposition of the law in that decree seems to have had a considerable effect in keeping the rival sects or rather the Vadagalais quiet for some time and its judge from the documents; it was not till last December that another dispute took place.

80. There is nothing to show conclusively what the immediate exciting cause of this dispute was; the complainant's accounts on behalf of the Tengalais is that having heard that the Vadagalais intended to bring out Vedantachari and Nadamuni their with Vadagalai marks on the occasion of the Kottai Utsavam otherwise called the Tukadasi Festival which lasted from the 20th December to 31st January, they went to the Acting District Magistrate on the 19th December and induced him to prohibit the idols from being so brought out.

81 The Vadagalais contend that this application was curiously timed just before the Christmas Holidays, and that the Tengalais were taking advantage of the fact that the chief officials in the District were new to make another attempt to assert claims which were altogether obsolete.

82 It was certainly a curious coincidence that the commencement of the Christmas Holidays should have so nearly coincided with the commencement of the feast and it is probable that the order of the 20th of December (which was dated 19th) would not have been made so soon as it had to been for the fact that the Courts were closing the next day, accordingly on cause being shown the order was amended on the 6th January so as simply to warn the Vadagalais of the risk they ran if they did any thing not clearly sanctioned by custom or express authority.

83. The very night the revised order reached Srirangam the two Alwars were brought in procession with Vadagalai marks and the Tengalais objecting brought their complaint next day as they were expressly advised to do in the 2nd order referred to.

84. It has been urged that the authorities showed some bias in the issue of those two orders; and in confirmation of that view it has been alleged that the first order was published in Srirangam with much greater promptitude than the 2nd; but in point of fact there was not much difference, for, the rough draft of the 2nd order was only signed on the 6th and the proclamation was made about 8 or 9 the same evening; and moreover there was heed for unusual expedition about the first as the Court closed the day after it was signed.

85. Then it is contended that unless it had been usual Rangaswami, the first defendant) and Periasamy would never have run the risk of bringing out the idols; but this argument assumes the whole question in dispute and I must say it seems to me far more reasonable (judging from the history of the dispute) to assume *a priori* that the Vadagalai party would seize any opportunity encroaching on the rights of the Tengalais than to assume that the Tengalais would presume to suddenly invade any of the immemorial rights of the Vadagalais. I think indeed that considering the great wealth and influence of the 1st Defendant Rangaswami, the opportunity was more favourable for them than for the Tengalai.

86. It will be sufficiently apparent from the remarks made as to each of the documents filed that in my opinion the evidence to be derived from them preponderates decidedly in favour of the Tengalais. The Temple is undoubtedly a Tengalai Temple, and Tengalai marks are found all over it even over the entrance to the shrine of Vedantachari, the Vadagalai High Priest himself, and it was not denied that in processions a canopy with a Tengalai mark is carried over him. No Vadagalai mark has ever been put up without the most strenuous opposition and the decree in O. S. No. 150 of 1864 undoubtedly gave the Tengalais such absolute authority in the Supthaprakaram that it is impossible for me to suppose that they would have allowed such a manifest invasion of their rights especially when we find them persistently sanctioning actions which are apparently much more extravagant, namely, to perform ceremonies in the Vadagalai houses.

87. Not one of the documents filed for the defence has any real bearing on the question now at issue, except the depositions given in 1835, any in such a case as this when a really trustworthy deposition is not to be expected even now it would be ridiculous to lay any stress on depositions taken by a Dead Pesbkar in 1835, which were not even subjected to the test of cross-examination.

88.—Then the question is whether the oral evidence for the defence is so clear and trustworthy as to prove either that the Tengalais have set up an entire false case, well knowing that Vadagalai marks have always been worn by the two Alwars or that they have just found out the fact for the first time.

89. As to the supposition that they may have been ignorant of the fact that Vadagalai mark was always put on the idols, it seems scarcely necessary to discuss it on account of the similar dispute as to Vedantachari's mark in 1835 which was vividly before both parties.

90. It is most unfortunate that no express order should have been passed then on the subject, but the fact that the Tengalais objected then to the Vadagalai mark on Vedantachari's forehead, though he as High Priest of the party was certainly more clearly entitled to the mark than any other Alwar proves conclusively to my mind that they would certainly have objected to a Vadagalai mark being placed on Nadamuni and as they have never done so till last year, and I am altogether unable to suppose that they could possibly have failed to observe the fact if it had come out with a Vadagalai mark considering how jealously they had guarded against the smallest attempts at any encroachments on their alleged exclusive rights and privileges, I cannot believe that Nadamuni ever came out with a Vadagalai mark before in spite of the assertions of so many such respectable witnesses, and so their evidence failing as to one point cannot be relied upon as to the other. The respectable witnesses of whom Venkatachari 15th witness for the defence

is in every way the best specimen, may have been mistaken and those who must know the facts perfectly well may have perjured themselves deliberately as it is quite clear many of the witnesses on one side or other must have done. But whatever the explanation may be, I can come to no other conclusion from a careful consideration of the history of the dispute and the surrounding circumstances than that the two Alwars had been brought out *newly* with Vadagalai marks. It is not necessary to decide whether they wore Vadagalai marks in their shrines or not and as they are admittedly in charge of Vadagalais it would be impossible for Tungalais to prevent their putting on Vadagalai marks when inside if they choose to do so.

91. Then as to the persons responsible for bringing them, the defendants 2 to 12 are identified by witnesses who must have known them well, and who could have had, so far as appears, no conceivable reason for naming the wrong persons. Many of them are servants of one Alwar or the other whose business it would be to attend and carry the idols; nearly all admitted that they accompanied them in the procession. None of them could say who actually carried the idols, but asserted that none of the defendants did. None of the defence witnesses could say who carried the idols, though they were all wonderfully certain that defendants did not. Only one pleaded an alibi and he afterwards declined to examine the witnesses to prove it, and it is evident that they, like the 1st defendant rest their defence on the plea that nothing was done contrary to custom. I see no reason to doubt therefore that all the defendants 2 to 12 were engaged in bringing out the Alwars with Vadagalai marks, but it is equally clear that they acted only as servants under the orders of their superiors, and the complainants say, the person chiefly responsible for the act was 1st defendant Kangaswami.

92. Mr. O'Sullivan contended that his written orders on the subject were not sufficient to bring him within the Criminal law and that the evidence as to his having given any verbal orders was altogether untrustworthy.

93. He also pleaded alibi but I observed that Mr. O'Sullivan did not lay much stress on the evidence to prove it, and taken by itself, it would be altogether reliable and I think, inconclusive even if generally true.

94. But whether he actually gave verbal orders in so many words—that the idols should be brought out with Vadagalai marks (according to the very questionable evidence of the complainant and other witnesses) if it is clearly presumable from his written orders and from his position as the undoubted representative of the Vadagalai sect, that he and no one else or at any rate he chiefly gave orders for the offence to be committed, that appears to me to be sufficient.

95. I confess I do not understand Mr. O'Sullivan's argument that a direct order in writing is not an abetment to commit an offence. On the contrary it is clear to me that in a case like this the person who issued the order to accomplices who as mere manual servants were practically bound to obey his orders would be unmistakably the principal in the offence committed in consequence of such abetment.

96. The document on which the prosecution rely to prove that 1st defendant ordered the Alwar to be brought out with Vadagalai marks is that marked M. M. which is an order by the two Managers Kangaswami (1st defendant) and Periasamy (10th witness) to the Acting Head Peelkar that honors are to be done to the 2 Alwars if they are brought out as usual by the Vadagalai party.

97. Now as 1st Defendant still contends that it is usual to bring them out with Vadagalai marks, this could only be intended to mean to authorize

their being brought out with Vadagalai marks, however cautiously the order may have been worded; and it is clear that this was intended from the passage following, which shows that objections were anticipated and as instructions were given that if the Pagoda servants refused to pay the money, men should be engaged on purpose and the ceremonies performed without hindrance, the Tahsildar being applied to in the last resource for assistance to compel the pagoda servants to submit. It is pretty clear from the order that the 1st Defendant meant the idols to be carried with Vadagalai marks and was quite prepared to carry out his orders by force if necessary.

98. It is scarcely necessary to observe that the fact that Periasamy also signed this order does not relieve Rangaswami of his share of responsibility and it appears that Periasamy left Trichy for Madras the same day, and was therefore responsible no further. Reasons are given further on for considering that Periasamy acted throughout under Rangaswami's suggestion. To show what interest was taken in the matter by these managers it is only necessary to observe that their order detailing what was to be done was signed and in the hands of the Head Peshkar before the Magistrate's order referred to in it was actually issued or probably even drafted.

99. The order is explained to the Korattumaniyam by the Peshkar's *Exhibit XV order of the same date that the Alvars are to receive their usual honors in spite of objections.

*Exhibit XVI 100. The *Yadast to the Tahsildar, which was not received by him, he says, till about midnight, was still more explicit as to the marks, and the Tahsildar is expressly requested to assist the Head Peshkar in doing the honors to the Alvars in spite of their wearing Vadagalai marks.

101. Moreover it is admitted that Rangaswami was in the temple just before the Alvars were brought out, and considering the discussion there had been, and the very strong view that has been adopted by the Acting Magistrate it is impossible to suppose that the servants of the temples would not have fortified themselves with his direct authority before bringing them out.

102. There are other documents corroborative of this view and which prove at any rate the strong interest taken in the question by Periasamy and Rangaswami. The first of these is a *Yadast, dated 20th December, in reply to one of the same date (J. J.) from the Head Peshkar representing that objections had been made to Vadanta's being taken with Vadagalai mark and asking for orders.

*Exh XX. 103. The reply is so ambiguously worded that it would appear as if the Peshkar (madhya) wanted to inveigle the managers into giving an express order, as to the marks; and that they were determined not to do so and therefore contented themselves with venting their indignation on the Head Peshkar as they probably suspected he was playing them false. So that the only order he got was a threat of dismissal if things did not go on properly and ultimately in reply to more urgent demands for orders the *order suspending him dated 21-12-1873.

*Exhibit XVII 104. This order of suspension is a most remarkable document and shows most plainly the bias of the managers who signed it. The reasons assigned for suspending the Head Peshkar are really no reasons, and Periasamy when cross-examined as to them could give no reasonable explanation of the order. It is impossible to doubt that Appasami Aiyar was suspended on the 21st December because he was believed to consider the Vadagalai marks contrary to custom, and because he would not carry out the procession without the express orders of the managers. Periasamy's explanation was that he should have carried out the procession without hindrance, and being pressed to say what he was to do if the Stalathars objected, he said,

K K, he should have reported, which is exactly what he *did, and yet he was immediately suspended, a number of other reasons being added, evidently merely as excuses for the severity of the order.

105. To prove the influence and interfering character of Rangaswami, it is only necessary to read the depositions and the exhibits XXII, XXIII & XXIV (dated February, March and April 187) which are letters from Periasamy to the Devasthanam Committee detailing all the mischief Rangaswami was doing.

106. It is not denied that Rangaswami is one of the chief men of the Vadagalai sect, and he appears to have been appointed Manager, pretty much as his relative was, because he was thought to be not on good terms with his own party. He was however, dismissed by the Civil Court on the complaint of the other Dharmakaribas, and only restored on appeal to the High Court on May last year. It is not surprising if after that he should have been eager to assert his authority again and as a man of evident abilities and considerable boldness the course he appears to have adopted is what might have been expected of him.

107. It is scarcely too much to say that there was no one else who was sufficiently interested as a Vadagalai, and sufficiently powerful as an individual, to attempt such a lofty enterprise.

108. As to Periasamy it is clear that he is now altogether under Rangaswami's thumb and explanation of the marvellous change that has taken place in his sentiments as to Rangaswami and the Vadagalai marks seems to be really his indebtedness to Rangaswami which state of indebtedness and dependency also sufficiently accounts for the evidence of a good many of the defence witnesses.

109. Some other documents have been filed such as Mahasarnamas against Rangaswami to prove enmity &c., but they are none of them, I think, of any importance. Enmity may be fairly assumed in such a case but it does not alter facts, and as I have come to the conclusion that the 2 Alvars Nadamuni and Vadantachari were newly brought out with Vadagalai marks at the last feast, and that the defendants 2 to 12, were engaged personally in bringing them and that the 1st defendant expressly ordered them to be brought, it only remains to pass sentence on them all. I am aware that much more might be said (especially on the side of the prosecution) but my summary has already run to a most inordinate length and I hope I may have stated the evidence with sufficient clearness and fullness to enable the Appellate Court to ascertain what it is.

110. I should have preferred to send the case for trial after hearing all the evidence, but did not feel that I should have been justified in causing such a further expenditure of public time as would have been involved in the re-examination of all the witnesses.

111. After a good deal of hesitation I have come to the conclusion that it is not an offence which requires to be punished with imprisonment, but I should think anything less than the maximum amount of fine quite inadequate in the case of the 1st defendant. In case the conviction is upheld, if the Appellate court should differ as to imprisonment, the punishment can be altered accordingly under the provisions of S. 280 of C. G. P. and this was another reason for not committing the case for trial.

112. Some stress was laid upon the fact that the chief native officials in the Collector's office and in the Court are Tengalais, but this may easily have

happened because they were the fittest persons for the appointment, it is not likely that the officers who appointed them either knew or cared whether they were Tengalais or Vadagalais and it happens that the last appointment of importance made was that of Singam Iyengar (a Vadagalai as per prosecutor). It is true I did not know he was a Vadagalai and certainly no whisper of objection was made on that score, not even anonymous.

113 The documents filed for the prosecution are marked I and so on, & those for the defence A, and so on.

(Signed) J. B. Pennington District Magistrate,

P. S. — After having all the evidence I thought it desirable to go again and refresh my memory as to the idols in question, and the chapels in which they are placed. I went accordingly and found that Vedantachari's chapel has a very distinct Tengalai mark over the entrance which is evidently not recent.

The idol shown me as that in dispute is of copper and has an embossed Vadagalai mark which certainly could not be distinguished without pretty close and careful inspection. The idol is seated and with its pedestal, is about a foot high. There is another very small idol in the same chapel with the face of a horse; it is about 6 inches high.

There is also a stone idol of Vedanta at the back of the shrine with a Vadagalai mark and 2 other stone idols of different gods in a side chamber as well as a collection of very small images of no apparent importance. In Nadamuni Alvar's chapel I found one idol in a standing position with an embossed Vadagalai mark which certainly looks as if it might have been placed as there are distinct marks at the bottom of the V (Vadagalai's namam). There was also an idol of Krishnasami with no mark and a third of Lakshmi with the Tillakam.

There was no distinctive mark over the entrance door way of Nadamuni chapel, but inside both chapels were several marks, all Vadagalai, of course.

(Signed) J. B. PENNINGTON Ag. Dist. Magistrate,

COLUMN VIII. *Finding and sentence.* The Court finds that the prisoners 2 Seshagiri Iyengar, 3. Krishna Iyengar, 4. Ramasami Iyengar, 5. Dorasami Iyengar, 6. Puliyur Narayana Iyengar, 7. Ranganada Iyengar, 8. Dr. Krishna Iyengar, 9. Krishnasami Iyengar, 10. Sendarum Iyengar, 11. Vedantam Iyengar, and 12. Kasturi Iyengar, are guilty of the offences specified in the 1st 2nd 3rd and 4th Counts in the charge; viz.—that they intentionally insulted and gave provocation to the complainant and others intending or knowing it to be likely that such provocation would cause them to break the public peace; that they maliciously or wantonly by doing an illegal act gave provocation to the complainant and others intending or knowing it to be likely that such provocation would cause the offence of rioting to be committed, that they voluntarily caused disturbance to an assembly lawfully engaged in the performance of religious worship or religious ceremonies and that they, with the deliberate intention of wounding the religious feelings of the complainant and others, placed an object in their sight, and that they have thereby committed offences punishable under Ss. 504, 153, 296, and 298 of the I. P. C.

The Court finds that the 1st prisoner Kodiyalam Rangaswami Iyengar is not guilty of the offences specified in the 1st 2nd 3rd and 4th counts of the charge, but is guilty of the offence, specified in the 5th count, viz., that he abetted the prisoners 2nd to 12th in the commission of the above offences and thereby committed an offence punishable under Ss. 504, 153, 296, 298, and 109 of the I. P. C.

The Court therefore directs that the said 1st prisoner Kottiyalam Ranga swami Iyengar do pay a fine of Rs. 1000 and in default of payment that he be kept to simple imprisonment for a term of 6 months and that the prisoners 2nd Seshagiri Iyengar, 3rd Kristna Iyengar 4th Ramasami Iyengar, 5th Nara sami Iyengar, 6th Poljur Narayana Iyengar, 7th Regonada Iyengar, 8th Annivasa Iyengar, 9th Kristnasami Iyengar, 10th Sundaram Iyengar, 11th Vedantam Iyengar, and 12th Kasuri Iyengar do pay a fine of Rs 50 each and in default of payment be kept to simple imprisonment for a term of 6 months each.

The Court further orders that the fine or so much of it as may be realized be paid to the complainant as compensation for expenses incurred in this prosecution under clause 1. S. 308. C. C. P

Fine Collected.

COLUMN. IX. Date of offence. 6th January 1874.

X. Date of Complaint. 8th January 1874.

XI. Date of apprehension or appearance } 17th January 1874

XII. Date of commencing trial. 17th January 1874.

XIII. Date of sentence. 20th March 1874.

XIV. Explanation of Delay — This being a case of very great importance, the inquiry was unavoidably prolonged for about 2 months. Some of the witnesses were Government officials and had to be summoned from several districts. On this account as well as at the request of the Counsel of both sides, the case had to be adjourned from time to time. The case was closed on the 19th March but the sentence was reserved till the 20th to enable the Magistrate to go through the records. The delay in submitting the calendar is owing to the great length.

Trichinopoly

28—3—74

(Signed)

J. B. PENNINGTON

Ag. D. Magistrate.

15th September 1874—Mr. Pennington's fourth proclamation recalling the second

செ. 59.

திருச்சிற்றப்பன்னை சீவன ஆக்கம். மேஜண்டிசேட்டி துறையவர்கள்.

திருச்சிற்றப்பன்னை த. த. த. 2 வது கிராம மேஜண்டிசேட்டிக்கு தாக்கீது.

இதற்குப் பதில் பட்டிதெய்வம் கொடியமே நெக்கசெய்யக்கூடாது கையறுபேரி லு குதெத பிருது விஷயம் காணது இது ஜனவரி 15 உமக்கு அனுப்பப்பட்டிருக்கிற முதல் செ. உத்திரவில் கண்ட கோட்டின் தாபநிபததை தப்பாய் கிறதென்கொள்ள ஆள பதிரிப்பதாய் தெரிவருகிறபடியாலும் சச்சரவு முதலானவைகள் நடவடிக் திருக்கவேண்டி உத்தரவுகள் மாதிரியாக செ. கோட்டின் பிறப்பித்திருக்கிறபடியால் இவ்வி அப்படிப்பட்ட ச சச்சரவு கட்டுக வேண்டுமென்று இப்போ கணப்படுத்தலுமே தெ. கோட்டின் அமுல் லெய்வென்று உத்திரவு செய்யப்பட்டிருக்கிறதென்கிற விவரத்தை நீ. சகலருக்கும் தெரியித் துப்போடவும்.

1874 செப்டம்பர் 15. திருச்சிற்றப்பன்னை.

(ஒப்பம்) பென்னிக்டன் துறையவர்கள்.

26th January 1876.—Original Decree in Vethanthachar's first suit
In the District Court of Coimbatore.

Wednesday the twenty sixth day of January, one thousand eight hundred and seventy-six.

Present :—

Francis Martin Kindersley Esquire Original Suit No. 14 of 1875

Sreeman Sadagopa Sree Sadagopaswami Aavargal Madathoo
pathee of Akobalam Matam.

} Plaintiff.

1. Paramara Sudarsana Bhattar.
2. Vedavyasa Vengata Bhattar.
3. Vedavyasa Thaita Bhattar
4. Vedavyasa Vengata Sudarsana Bhattar
5. Vathula Desika Rangachariar.

6. Uthama Nambi Rangasami Iyengar all residing at Srirangam.
7. Kodiyalam Rangasami Iyengar residing at do. Mirasdar.
8. D Periyasami Mudaliar residing at Andar street in the Fort of Trichinopoly profession bowcar.

} Defendants.

Particulars of the claim.

This suit is for a decree establishing the right of Vedanta Desikar to go, wearing Vadagal Naram, accompanied by Vadagal murgua before the Ranganathaswami at Srirangam there to perform worship and receive offerings and awarding Rs 2529—12—0, viz. Rs. 100 for damages incurred owing to the non observance of the usual honours, Rs. 2400 damages for loss of reputation suffered by Plaintiff and Vedanta Desikar and Rs. 29—12—8 value of the offerings withheld.

Decree:—This suit coming on for settlement of Issues.

Upon perusing the pleadings and upon hearing the arguments of Coopersmister and Basham Iyengar Vakils for the Plaintiff and Srirangachariar and Krishnasami Chettiar Vakils and Mr. Wedderburn counsel for the Defendants 1 to 6, the other Defendants not appearing either in person or by Vakil. This Court doth order and decree that this suit be and the same hereby is dismissed with costs.

Memorandum of costs.

1 to 6 Defendants' costs.

Vakiltanamah

Court fee for motion &c.

Pleaders' fee on Rs 2529—12—6.

... 0—8—0

... 0—10—0

... 126—7—2

Total Rupees... 127—9—2.

To be paid to the Defendants 1 to 6 by Plaintiff.

(Signed) F. M. KINDERSLEY, Acting District Judge.

11th January 1876.—Judgment about "Koda Murai" of Dancing girls in Srirangam.

JUDGMENT.

O S. No. 985 of 1874.

In the Court of the District Munsiff of Trichinopoly,

Present T. Ganapathy Iyer.

The Plaintiffs seek for a declaration of their right to a service in the Srirangam Pagoda called "Koda Murai" or the carrying of a brass pot or a pot made of other metals with water in the presence of the idol, and for the grant of a perpetual injunction, prohibiting the Defendants 3 and 4, from interfering with their (Plaintiffs) rights.

2. The plaint states that the Koda Murai mirasi in the said Pagoda, on the 12th of month, belongs to the Plaintiffs' from the time of their ancestors, that they perform the service on the 12th applied for it to the Defendants 1 and 2 the Managers of the Pagoda on behalf of the 3rd and 4th Defendants, her grand daughters and had her application granted, notwithstanding the protest on the part of the Plaintiffs, that the order which the Defendants 1 and 2 issued to the 5th the Head Peahkar of the Pagoda, i.e., compliance with the request of the 5th Defendant is opposed to the mamool (practice), and is likely to cause loss to Plaintiffs and hence the suit.

3. Defendants 1 and 2 urge that the Koda Murai in question does not belong to the Plaintiffs and it is not, moreover as mirasi right, that it appears that the Murai had originally belonged to one Mathopatti Venkatachalam and Muthuveeri on whose deaths, 1st Plaintiff and others were directed to do the service, in the absence then of convenient representatives of the said Venkatachalam and Muthuveeri that on due enquiry that the 3rd and 4th Defendants (not the 4th and 5th as stated in the written statement) were the descendants of the said Venkatachalam, orders were issued for enlisting them in the same way as Plaintiffs have been and the order in no way affects Plaintiffs' income, that the Plaintiffs do not do their duties properly and they cannot question the authority of the Managers for making proper arrangements for the due discharge of the duties of the Pagoda.

4. Rangaswamy the mother and guardian of Defendants 3 and 4 who are minors and the 5th Defendant contend that an action of the nature in question does not lie in the civil courts; that the Plaintiffs have no ancestral right to the Koda Murai in dispute; that it had belonged to Mother alias Mathopatti Venkatachalam the sister of the 5th Defendant; that Venkatachalam and her daughter Sellam enjoyed the right during their lives; that Nachiar the maternal aunt of Defendants 3 and 4 performed Sellam's obsequies and inherited her property; that on the demise of Nachiar her funeral rites were performed by Rangaswamy, the mother of Defendants 3 and 4, that during the absence at Oulout of the 5th Defendant and the said Rangaswamy for a period of 10 years, Plaintiffs under the orders of the Managers of the Pagoda performed the service and that on the births of the Defendants 3 and 4 their right to do the service was represented and redress obtained.

5. The 6th Defendant is tried ex parte. He is not properly made a Defendant I think.

6. The following issues were recorded:—

1. Whether or not the suit can be maintained?
2. Whether the right claimed by the Plaintiffs is a Mirasi right residing in them or not?
3. Whether the Managers of the Pagoda can interfere with such rights?

7. There can be no action without an injury. There is not the slightest allegation in the plaint that the order issued by the Defendants 1 and 2 caused any loss to the Plaintiffs. That the order is likely to cause a loss is no ground for an action. Even that likelihood is not shown in evidence. Whereas Plaintiffs' own witness the 8th witness a dancing woman in the service of the Pagoda in question, and the witnesses for the defence distinctly depose that any accession to the service in question does not in the least affect the income of those already enlisted. I am therefore of opinion on the 1st issue that the suit cannot be maintained.

8. Copies of the different extracts from the Devasthanam records filed by the Plaintiffs show that the right of the 1st Plaintiff at least is hereditary. The practice which Plaintiffs want to make out by the evidence adduced by them that there should be no admission to service on the same day with them without their consent is quite unfounded, for their own 5th witness says that there have been admissions without the consent of parties already registered. Therefore the opposition on the part of the Plaintiffs to any legal measure adopted by the Managers of the Pagoda without the slightest infringement on their own rights and privileges is quite useless and cannot be countenanced. These remarks dispose of the 2nd issue.

The suit is altogether and in every way a vexatious one and must be dismissed with costs. It is accordingly dismissed.

11-1-76.

(Signed) T. GANAPATHY, District Munsif.

31st January 1879—Krishna Bhattar and certain others fined
by Trustees.

ଜେ. 22.

ஸ்ரீமத்காம தேவஸ்தாநம் பேட்டி பேஷ்ஷா காதலணாஸ்யி கிளவிநஞ்.
நேத்தியதினம் பெருமாஸ ஸ்தாநம்

மேத்தியதின்ம பெருமான் யானை மண்டபத்திலேயே தெரை பேட்டிருக்கும்போது இத்தரூப போகக்கூடாத வெடிகமையமாய் தெரைபோட்டிருக்கும்போது நியமேசத்தா மாப்பாடி நெருளுதலி, நாயக்கிசைதாடி, முறையான சாக்கன் அலகளை யாதிசின் சக்திமாய் மாமுலத்திற்கும் வழக்கத்தாகும் வினோதமாய் தெரைக்குள் ஹைதருக் அகநிமைய செய்த தாடியும அதற்கு உட்கந்தையாய் அச்சக இருவாய்பட்ட அகலையவகார் வகைய ருபேசன் ஸ்ருந்திதாடியும் கடலவக்கையினால் தெநியவருமேபடி அததியாபகாள் வகைய ருபேசன் நெம்பவும் புகார் உண்டாப்பிற்குப்படியான அததபயநதி பேர்ப்பட்டிருக்கிற வகைய ருபேசன் வகைய ரு கடலவக்கையினால் இத்ததுடன் அதுபபுவித்திருக்கிறோம். அப்படி அகநிமையாய் தெ நெருளுதலி வகைய ரு தெரைக்குள் ஹைதருக்கையாக பேடகாணியுடைய மாஸமாய் மேலுலத்தேட்டாறயர்களுக்கு சாத்தெய்த மேலவடியுடலவக்கைய உடததகேண்டியதுமதவி ர கோலில் வேலையகையான அச்சகம் வகைய ருபேசன் மனசிலிரு இப்படிப்பட்ட அக் கிறமம் செய்த தப்பித்தத்தக்காக வு அச்சகம் கிருஷ்ணபட்டருக்கு கு. 5 வகையய்க்காரும் கு கு 5 பிறகு விசாரணாவில் கொறட்டு மனியகாரணம் அதற்கு உட்கந்தையாருகத்தாகதெ ரியவகையபடியால் வு கொறட்டுமனியகாரணங்கு கு. 5 அபகுதம் விதித்திருக்கிறோம். அதை வகுலசெய்தகொண்டு கோலில் வலியங்கனில் விடவும். இது விஷயத்தையபற்றி சுலமான் பேசுகருக்கும் இனி இப்படிப்பட்ட தர்மர்க்கமான கடலவக்கைய கடக்கையிலிருக்கும்படி இஸ் தியாசெய்து நிரும் கண்டியாபாய் நிருவந்தகையத்த பார்த்த அதற்குபிடிக்கும் கிணைய நில வுபேட்டெக்கொண்டு வு உத்தவகாரகரிடத்தில் வகுலசெய்தகொண்டவும்.

1879 ஜூன் 31

1879 ஆம் ஆண்டில் 31...

(ஒப்பம்) பி. வே. அழகிச்சுப்பட்டர்.

(ஒப்பம்) தெற்குசாமிப்பங்கா.

உள்ளே இருக்கலாம்.

28th February 1881--Sriranga Bhattar and certain others fined
by Trustees.

Q. 23.

சென்ற ஜனவரி 24-ல் காவிரி மீது சென்ற தீவிரவாதிகள் மீது நடவடிக்கை எடுத்தது போலீஸ்.

சென்ற ஜனவரி 24-ல் காவியட்டின் ராமசுவாமி காயக்கன் கம்ம ஆட்சியில் ஆஜராகி ரூ. 3000-க்கு திருமஞ்சனம் வறுகிறதற்கு முன்னாடி வழங்கத்தக்கது வி

சேரமரக விவரமுபதட்சணமகாமலி நகரச்சே னன்னதி கதவை நிறுத்த வேபாளத்த சிலந்
பகல்களே உட்கொண்டு பெருமானசேவைபண்ணிக்கொண்டிருந்ததானால் அப்போது தேவ
பால வொங்குதனை சரகலி உளவே சங்கலி போட்டுக்கொண்டிருந்ததானால், சிறகு ஒரு
சாழினை சாலகாமலிநகரம் அகதவை நிறுத்தகொண்டு செலியில ஜனங்களை வரும்போது
அவர்களுடனாக கொல்ல அரிசாயக்கன் 1, ஷழியம் தனசாயியங்கன் 2, தொண்டையன்
கார 3, அச்சகம் ஸ்ரீங்கா பட்டர் 4, உத்திரமணிபம் ஸ்ரீனிவாசபயங்கன் 1 இவர்களும பிள
னும் சில ஜனங்களும கூடலத்தகாலம் அக வேபாளத்த ஜனங்கலில் அயட சில ரூ. 5 ரூ. 6 ரூ. 7
தது பெருமான சேவித்ததாலும் இன்னும் சில விவாததடன் வாகுமுலம் வேலுநினைததா
ன். உடனே அப்போது அயடம் ஆகுமிருக்க விவையகார கொல்கதயங்கன் 1, அனுமார
ஸ்ரீனிவாசபயங்கன் 1 இவர்களு வாகுமுலத்தின ரூ. 6 கொண்டுசெல்குரை.

அச்சக ஸ்ரீபயப்பட்டன் 1, கொல்ல அரிசாயக்கன் 1, வாகுமுலத்தருவன காலக்
கன் 1, ஷழியம் தனசாயியங்கன் 1, உத்திரமணிபம் ஸ்ரீனிவாசபயங்கன் 1 இவர்கள் ரூ. 6
தது வாகுமுலத்தக பால்காலப்போது திருமஞ்சளம்வருகிறதற்கு முன்வழக்கதற்கு விசே
தமாய விவரமுபத கூடல்காமலிநகரம்போது அக ஜனங்களை சேவித்திருக்கிறத ரொம்பவும்
அகதிரமமாயிருக்கிறது.

முதலில் ஆகியிட்ட லாசனில் கொல்லன் அரிசாயக்கன் 1, வாகுமுலத்தருவன காலக்
கன் 1, ஷழியம் தனசாயியங்கன் 1, உத்திரமணிபம் ஸ்ரீனிவாசபயங்கன் 1 இவர்கள் ரூ. 6
தது வாகுமுலத்தக பால்காலப்போது திருமஞ்சளம்வருகிறதற்கு முன்வழக்கதற்கு விசே
தமாய விவரமுபத கூடல்காமலிநகரம்போது அக ஜனங்களை சேவித்திருக்கிறத ரொம்பவும்
அகதிரமமாயிருக்கிறது.

மேல்கண்ட பிசுருகன் உத்திரமணிபங்கன் சர்க்காரில் தெரியப்படுத்தாமல் கம்மா
யிருந்ததப்பித்தத்தகால அகலங்கு ரூ. 1 அபகுதம் விதித்திருக்கிறோம். அதையும் வரால்
செய்த ஆதாயம் வைக்கவும்.

1881ஆம் பிப்ரவரியில் 230.

(ஒப்பம்) ஸ்ரீவேதலிவாச வெங்கிடத்தர்சன பட்டர். (ஒப்பம்) ரெங்கசாயிய
ங்கன். (ஒப்பம்) தே. நெத்தின முதலியார். மாணேஜர்கள்.

6th September 1883. Singa Bhattar kept out by Trustees.

செ. 347.

ஸ்ரீரங்கம் தேவந்தானம் மாணேஜர்கள்.

வேட் பேஷ்கார் அப்பாசாயியங்குக்கு,

அதே தேவந்தானம் அச்சகம் கிடைப்பதற்கு கவாயிச்சி பூஜை செல்கிற கைப்பில்
இப்பால் ஒரு கிரம் முழுதும் கத்தாக்காமலிநகரம் போய்விட்டதாகவும் அவர் கவாயியை
தொடவும் அலங்காரம் பூஜை முதலானதும் பஞ்சாந்திர விதிப்படி அவர் ஒரு கோலினிலு
ம் தரிசனத்தலிர் னமத்த வேலைகளுக்கு போகக்கூடாதென்ற விபரங்களைப் ஸ்ரீரங்கத்திலிரு
க்கும் ரூபவய்யங்கன் பெனபவர் 109, 110 இந்த இரண்டு பிடிஷன் குறித்ததை இந்த உன
அனுப்பியிருக்கிறது.

அதுகளின் கண்டபடி ஷை சிவசுபட்டருக்கு விதம் நிவலாமலிருக்கிற விஷயத்தின் காரணத்தால், காணதிர ஞாள் முதலான பாஞ்சாலத்திர சாந்திரங்கையுடைய காவலத்தையிசாணையது வாகருமுலம் வாகவி ஸி டிஷை சந்திரமய தெதியுபயிதத்திறதம ததிர விசாணைய முதல்து மரு உத்திரவு அனுப்புகிறனதைய அந்த சிவசுபட்டரை கவாமி தர்சனம் செயலுபேயிறது ததிர ஸ்திர அகவகாம முதலான உத்திரவு வேலையுடைய பருமல காரணத்தேநிமுதல நிருதநிகைகலாம்.

1883ஆம் செப்டம்பர் 6ல்

(ஒப்பம்)

(ஒப்பம்) தே. நேதாமுதலியார், மாணேஜர்கள்.

11th June 1881 —Petition by Archakas to Trustees objecting to Kuppammal's adoption from a different Sakha.

ஸ்ரீமதம் தேவஸ்தானம் மகா எ-எ-ஸ்ரீ மாணேஜர்களின் சமுதேதத்து.

ஷை கோவில அச்சகர்கள் அடியில கைகொழுத்த கைத்திருக்கிறவர்கள் பெருதிக் கொண்ட ஸிடிஷன.

மெய்யவெளரால் ஷை தேவஸ்தானத்தில் கல்லுடக நேதாத்தனம் முதல காரணத்தால் வகாக்கும் சாந்திரத்திற்கும் வழக்கத்திற்கும் கிரேதமல்லியில நடந்து வருகிறது.

அப்படிக்கிருக்க கைகளில் சாந்திரப்படிக்கும் சாந்திர சட்டப்படிக்கும் ஸ்வீகாரம் பண்ணிக்கொள்ளுவதற்கு அபாததில் ஸ்திரவாசிரகதிர ஸ்ரீவிவாச பட்டர் பாரிவை குப்பம் மாள் வழக்கத்திற்கும் பாஞ்சாலத்திர சாந்திரத்திற்கும் கிரேதமல்லியில அன்னிய ஸ்திர ஸ்வீகாரம் காரண ஆனியர் 3ல் செத்தகொண்டபயிததாரை சேழியிப்படுகிறோம். இது பரிபர்த்தம் இப்பேர்ப்பட்ட ஸ்வீகாரம் பண்ணிக் கொள்ளுமபடியானவர்களுக்கு கூட நடந்த தில்லை.

ஆகையால் சாந்திர ஸ்ரீபாசிரயம் பெங்களில் கல்லாறையும் கைகொழித்த விவாரிக்கும் படிக்கும் அப்படிக்கி அந்த ஸ்வீகாரம் நடக்கல சன்னதி மரியாதைகளை செயலாமலிருக்கும் படிக்கும் உத்திரவாகக் கேட்டுக்கொள்ளுகிறோம்.

1881ஆம் சூன் 11ல்.

(ஒப்பம்) நேதா பட்டர். (ஒப்பம்) ஸுமகவாமி பட்டர். (ஒப்பம்) குப்ப பட்டர்.

6th November 1883,—Kuppa Bhattar's statement against the above adoption

1883ஆம் கனம்பர் 6ல்

ஸ்ரீமதம் தேவஸ்தானம் பேர்பேஷ்கார் அப்பாசாயிப்பர் முகபாக.

ஷை தேவஸ்தானம் அச்சகர் குப்பா பட்டர் பெருநிலைதத வாகருமுலம்.

கேழலி.

தெதிலை வீதியிலிருக்கிற அச்சகர்கள் தருபுலத்த பேர்களுக்கும் ஸ்ரீவிவாசபட்டர் இறந்துபோய் தீட்டு கந்திருக்கிறதே, அதை குறித்த கோவில நிதிரப்படி அநிசப்படி பேசாதவி அமாவாசை முதலான உச்சவகைகள் நடக்கவேண்டியதாயிருக்கிறதே யென்ன சொல்லுகிறீர்?

ஐயாபு.

மெய்யவெள மனுஷியாள் முண்பேர்க்கிருக்கிறதாலே இப்போது பெங்களில் இந்த கோவில நேரலின் காரணத்தால் பெங்கள வகையரு அச்சக வம்சத்தில் நடவாழும் ஆனனி உஜாதி பிள்கை ஸ்வீகாரம் ஸ்ரீவிவாச பட்டர் பாரிவைக்கி ஸ்ரீவிவாச பட்டர் ஸ்வீகார குமா

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அம் ஸ்ரீநகராஜப்பன் விருத்த அவகுடைய பரிசை சேஷம்மாவிருக்க வு ஸ்ரீனிவாஸ மட்
டா பாசியை ரூபம்மாளுக்கு மேனகண்டபடி அனுப்பினான் கங்கிராதனை பெரிய அடிய
பட்டா குமாறாகள் வணங்கு 7, 8 போ சோத்து செய்துவளந்து அதைப்பததி விவகாரம
கடந்தது ஹென்கோதட்டில் இப்போது ஒர்சங்கிவிருப்பதில் ஒருவருக்கொருவர் விசேஷமான மன
கூதாபவிகள் உண்டாகி இருக்கிறீனும் குறுமய்யும் பணம் சிலவாகிவிருப்பதால் வு ஒற்றங்கி
க்காக பெங்களில் ஒருவர் கடடாளமாய கூடுமபதின்ம கலம்பரம் 8௩ ஒற்றங்கிக்காக போக
வேண்டியிருக்கிறது. வைத்த கொண்டுபோகக் அவர்கள் சந்தியுள்ளமட்டில் பெருமானை
வரசிடம் சொல்கிறதில் ஆனேப்பயிக்கு. ஆனால் எங்கள் ரெண்டு பேர்களுடைய நித்திடப்படி ஒ
றைப்பு பூவையும் ஸ்ரீநகரத்தில் அதிகப்படி யேகாதரி சேஷி அமாவாசை வைத்த உச்சயவ
களும் நடத்தக்கடாமைப்பாவிருக்கிறது. பெங்களூட்டன் கூட ஒத்தாசைகி இன்னும் இரண்டு
மோகன் காணாமல்வை பாக்குமபடி உத்திரவு செய்தால் அட்டையன்னியில் சகல காரியங்க
ளும் பச்சைக்கட்டும.

செய்தல்.

அப்படிக்கி ஒத்தானைக்கி இரண்டு பேர்களை ஒங்களுக்குள் வைத்துக்கொண்டு ரூப
கமள்ளியில் கடத்திவிடுவா? அதுனால் உண்டாகும் லாப எவ்வளவுக்கு வர ஜலாபுதாரி?

જાણકી.

அப்படித்த உத்தரவாகால் பெங்களூருக்குத் தஞ்சை மதுவியகளை வைத்துக்கொண்டு
தஞ்சைமன்னியில் நடத்துகிறோம். அதுதான் வரப்பட்ட வரப கஷ்டங்கள்ளுக்கு நாம்களே
பாத்திரப்படுகிறோம்.

செய்தல்.

அச்சகாராளுமன்றப் புத்திர சந்ததியினரால் வாராந்தரம் செய்யப்பெண்டிருக்கிறார்களா?

ଉତ୍ତର ୫:

உத்தர விதி அச்சகக் கோபால பட்டர் தமயன் அப்பரவய்யங்கார் பெண்பவர் பெண்
கள் வகையாகும் கந்திபுரம் அச்சகத்திலே தேவகுருபட்டரை ஸ்விசர்லாந்தில் பண்ணி
கொண்டிருக்கிறார். ஷாதிதில் குப்பாபட்டர் பிள்ளை இருவருடைய குழந்தைகளை
ஸ்விசர்லாந்தில் கொண்டு வந்தும் கொண்டு வந்தும் குப்பாபட்டர் பெண்பவர் பிள்ளையை ஸ்விசர்லாந்தில் பண்
னிக்கொண்டிருக்கிறார். இப்போது அன்னிய ஜாதிதில் 2-வது ஸ்விசர்லாந்தில் செய்துகொண்டிரு
க்கிற குப்பாபட்டர் புருஷன் ஸ்விசர்லாந்தில் பெண்பவர் கந்திபுரத்திலே அச்சகக் கோபால
பட்டர் குமாரசர் தாத்தாபட்டரைப்போல ஸ்விசர்லாந்தில் பண்ணிக்கொண்டார். அவர் இறந்து
போய்விட்டார். பிறகு ஷாதிதில் குப்பாபட்டர் கொண்டு வந்தும் ஸ்விசர்லாந்தில் அன்னிய ஜாதிதில் பெ
ண்பவர் வந்தும் கொண்டு வந்தும் கொண்டு வந்தும் கொண்டு வந்தும் ஸ்விசர்லாந்தில் பண்ணிக்கொ
ண்டிருக்கிறார்.

செய்தல்.

அன்னிய ஜாதியில் ஸ்திரீகாரமானவர்கள் இது வரையில் இந்த கோவிலில் பூசாபயன்
னி வந்திருக்கிறார்களா?

결과.

மேல்க்கு, தேதி 13, 14 இருக்கலமாய் அன்விய ஜாதிவில ஸ்வி காரமானவர்கள் இத்தகையோரின் பூசை செய்வதில்லை. (ஒப்பம்) வே.

(ஒப்பம்) அறக்கம் இருஷ்பட்டர் குமாற்ரூப்பாபட்டர். (ஒப்பம்) வே.
அப்பாசாமிப்பர், யேட்டேயுக்கர்.

7th November 1883 - Another Kuppa Bhattar's similar statement

1883 ஆம் ஆண்டு நவம்பர் 7-ல் சூழங்குடி தேவநாதனும் வேட்டு பேஷ்க்குடி அப்பாச்சியும்
முன்பாக

ஷ. தேவஸ்தாஸம் அச்சம் சூப்பாயட்டா பெருதிசைத்த வாகுமம்.

காண் தீர்த கோயிலில் 20, 25 வருஷகாலமாகப் பூஜைசெய்த வகுநெறம். பெருங்கு கோயிலில் மாதாநில பூஜைதான் சொச்சம் மூலதனிருக்கிறது. பெருங்குடைய மூலதனத்தில் காண பாத்தியரு நெறம் பெருங்கு தீட மிஷத்தான் சித்தியறவிதி அச்சகாலாகுதல் தீட்டு மாதம் உத்தியறவிதி அச்ச காலம் தீடகாலமாதவரன் பூஜைபண்ணுகிறது. உத்தியறவிதி அச்சகாலாகு தீட்டுமாதம் சித்தியறவிதி அச்சகாலம் பாத்தியருகாலாகுதல். இதமறும் பெருங்கு வகையறு அச்சகாலாகுதல் புத்திய சாத தி விவரமலபொருள் பெருங்கு வகையறுதில் பிண்டி விருத்தால் வகையறு பண்ணுகாலாகுதல். பிண்டிவகையறுபிண்டிவகையறு அண்ணியத்திம் வகையறு செய்காலாகுதல். ஆளுவ இதமறமலபொருள் கருதநெறிதமடிகல் அண்ணியத்திம் வகையறு கட்டத அபயகப்பட்டகாலகல் இக்காலகாலில் பூஜை செய்தியாவகை. இப்போது பூஜைகல் பட்டர் பாத்திய குப்பம்மருக்கு வகையறு செய்கிருக்கத பெருங்கு தெரிவதமடிகல் புத்தியறம்.

(ஒப்பம்) குப்பசலட்டி, (ஒப்பம்) தே. அப்பாசலையிற் பைப்பெய்துச்சி.

7th November 1883—Pariya Appu Bhattar's son Krishna Bhattar's similar statement.

1883-இல் நவம்பர் 10-ம் திகதிக்குத் தேவந்தாசனும் பேட் பெருங்கோன் அப்பாசாமிப்பள்ளத்தாரும்

ஆதலால், தேவஸ்தானம் கட்டாகம் பெரிய அப்புட்டர் குமாரம் கிருஷ்ணபட்டர் பெருநிலைத்த வர

கேழ்வளக்கு ஐயாபு.

நான் இந்த கோவிலில் 20, 25 வருஷங்காலமாக பூசகரெய்தபொருளியெழுந்தேன். பெருங்கோவிலில் மாசத்தின் இரண்டொரு நாடாயிருக்கிறது. அதனில் என்ன பூசகரெய்த யெழுந்தேன். பெருங் கர் கையெழு சித்திரகாலத்திலிருக்கிற அச்சொன் றொரு நாள் பெருங்கோவிலுக்கு நீட்டியந்தாள் சத்திர காலத்திலிருக்கிற அச்சொன் பார்த்துக்கொள்ளுகிறது. உத்திராபதி அச்சொருக்கு நீட்டியந்தாள் சத்திர காலத்திலிருக்கிற பெருங் கையெழு அச்சொன் பார்த்துக்கொள்ளுகிறது. பெருங் கையெழுந்தேன் பூசகர் அத்திர சத்திரயின்சாதவந்தன் பெருங் பார்த்துக்கொள்ளுகிறது. பெருங் கையெழுந்தேன் பூசகர் கொள்ளுகிறது. பெருங்குற்றொச்சொன் அருஷ்டாநாயக எய்த யெழுந்தேன். இப்பேர்த ஸ்ரீநீலாசபட்டர் பார்த்து ரூபம்மாளுக்கு அன்னியத்தின்சான் மின்ன க்விசொன் எய்திருக்கிறது. அ ப்புகக்கி அன்னியத்தின் க்விசொன் எய்த அச்சொன் இவ்வாறில் பெருங்கு தொச்சொன் இத்த

(தர்ப்பம்) அச்சகம் கிழவனாய்விட்ட. (ஒப்பம்) கே. அப்பாசாமிபயர் வேட்டுவென்று.

7th November 1883—Singa Bhattar's son Kuppa Bhattar's similar statement.

1883 ஆம் ஆண்டு ஜூன் 7-ல் பூதகம் தேவந்தாசும் பேட்டைப் பேரங்காணி அப்பாசாமிடையே,
 மூலப்படை.

எது தேவதாசனம் அச்சம் இவ்வயட்டி குமரன் சூப்பாயட்டி பெருநிலைத்தவர்களுக்கும்.

செழும்புள்ள ஐயாடி.

என் திருத்தவேளில் 12ஆம் காலமாகப் பூதங்கொத்தவென்றவருமிடேன். பெருங்கு கோவிலு
ள் மூத்தகாள முறையிருக்கிறது. பெரும்முறையில் பென் தம்பபுரம் எனும் பென் தம்பியுமாய் பார்
த்தவருமிடேன். பெருங்குதகையது செந்திரைத்தீவிலிருந்தி அர்ச்சகன் பெருங்கும ஓசை தாதிசை
சசை தீட்டுவதான் தீட்டுவதை உத்திரத்தி அர்ச்சகன் பூதங்கொத்தவருமிடேன். உத்திரத்தி அர்ச்சகனாக
கு தீட்டுவதான் செந்திரைத்தீ அர்ச்சகன் பார்ந்தவருமிடேன். இதற்குமுதலும், செந்திரைத்தீ உத்தி
றத்தி அர்ச்சகனாகு புத்திரசுத்தி வித்திரைத்தீயுக்கு என் பந்தங்களுக்கு என் தீட்டும் பண்ணி

காலையில் ஒருபின்னைய விவரம்செய்த அது விஷயத்தின் ஒருவருக்கெதிராக மா-
சரிவத்தின்பேரில் கோர்ட்டில் விவரம் செய்துகொண்டிருக்கிற விஷயத்தை கோவிலில்
காலையதில் பூனையிலே நடத்தாமல் குத்தகப்படுத்திவிடுவதற்கு தெரிவிக்கிறபடியி-
லே அப்படியே இந்த கோவிலை நேரப்பாட்டுக்கும் காண்பித்ததற்கும் விழுத மர்ப் அணைப
நாதினில் விவரம் செய்கிறதற்கு பின்னாலானது இனி இந்த கோவிலில் உழைப்பது உத-
ரவலையில் வகை பூனா செய்ககூடாது செய்போதும் வழக்கப்படிக்குள்ளே தத்தவலின்
உத்தரவிடு அரசாங்கம் கவனமேதும் வகுப்பாகவே பூனா செய்வார்களென்றுமென்பதாக
ஷ அச்சகவர் நடுபாஸ்துபேர்க்குக்கும் கண்டிப்பாய் அறிவித்த கோவிலை நித்தியப்படி அ-
தீதப்படிவலில் காண்பித்ததில் பூனா குத்தகமன்றியில் நடத்தியதும்படி திட்டம் செய்யவும.

(தரப்பம்) கோ. க. ஸ்ரீ. வ. மெனக்கா. தெருவது. (தரப்பம்) தே. தெருவது
விமர். இவையிது. மாணேஜர்.
1883ஆம் ஆண்டு சனவரி 12

29th July 1885—Plaint in Alavandar suit.

மகா.க.க. ஸ்ரீ திருவருப்பவாசி அடிக்கைய முகடறிட்டு முன்னீர், கோட்டாறவ
செய்திருக்கிறது.

1885ஆம் ஆண்டு தீய அசை செம்பர்.

ஸ்ரீமந்தத்திற்குக்கும் நாத்தமலி குமகவாயிப்பங்கார்
ஸ்ரீவிவாஸ்தவங்கார்
திருச்சித்தோட்டை ஸ்ரீமந்தம் தேவந்தானம் மாணேஜர்
செ. செ. தெத்திள முத்தியார்
செ. செ. உத்தமங்குடி தெத்தியாயிப்பங்கார்
1. } வாதின.
2. }
3. } அறிவித்திருக்கிற.

செய்தோடு 50-வது அறிவுப்படி வாதின தெரிவித்துக்கொள்ளுகிறதாவது.

1. ஸ்ரீமந்தத்தையுமி கோவிலுக்குள்ளிருக்கிற நாத்தமலி வாழ்வார் கோவிலிலிரும்
திருவருப்பவாசி கோவில் பெயர்களுக்கு சொந்தம்.
2. செ. துணைத்தாருக்கு வருவாயுமும் ஆடி மாதத்தின் வருகிற திருவருப்பத்திதந்து
க்கு செ. தேவந்தானத்திற்குத்தவருப்பவாயிப்பங்கார் சபைமர்ப் மேனவாத்தியத்தடன் அல
வகைம் வருகிற வழக்கம்.
3. அத்தப்படி செவிலும் நடத்தவந்ததில் பவனது ஆடிய 14-ம் 1874ஆம்
சூலிய 30-வது செ. அனவந்தார் திரு கஷத்திதந்தது செ. அவன்காரம் குடுக்கும்படி
கேட்டதில் அப்போதிற்கு செ. மெனக்கா கட்டாமல் காலகணப்படுத்தியபோட்டார்கள்.
4. அதலமாமல் கானது இது சூலிய 25-வது செ. திரு கஷத்திதந்தது செ. ம
மேனக்காரன் இந்த பிரதிவாக்கை கேட்டதில் கொடுக்கவில்லை.
5. இந்த மரியாதையானது எந்தவாத்தை சொந்தத்தினால் 12 வருஷ காலவதில்
குன்பப்பட்டிருக்கிறது.
6. 1874ஆம் சூலிய 31-வது முதல் விவரம்செய்த முன்னீருக்கிறது.
7. துணைத்தார் கிடைக்கவேண்டியது. வருவத்தோரும் ஆடி மாதத்தின் வருகிற செ.
துணைத்தார் திரு கஷத்திதந்தது அவன்காரம் தோரை 100 ரூ. 1-9-0 வீதம்
1883ஆம் முதல் 1885ஆம் வருஷம் 3-க்கு ரூ. 4-11-0 சாதம் தாரிகை 1-க்கு
அறிவிப்படி 8 வீதம் படி 24-க்கு ரூ. 3-0-0. அருவானம் வெத்திலை கவளிக்க வீதம் 3-
க்கு ரூ. 0-0-9. பாகரு அனா 1 வீதம் அனா 3. சத்தனம் படி 1-க்கு அனா 1 வீதம்
அனா 3. ஆக மொத்தம் ரூ. 8-1-9. செ. துணைத்தார் தெத்தியாயிப்பங்கார்

உத்தரவு குறித்துப்படியாவது இனி வந்திருக்கிறதும் இது ஆவணம் மட்டும்தான் குறித்துவரும்
உத்தரவுமே மையமாக இருக்கிறது. உத்தரவு மையமாக இருக்கிறது. உத்தரவு மையமாக இருக்கிறது.

1887-இல் ஜூன் 29-ல்

(ஒப்பம்) குமகவாயியார் (ஒப்பம்) ஸ்ரீனிவாசப்பிள்ளை, இவர்கள்
உத்தரவுகள் மையமாக இருக்கிறதும் மையமாக இருக்கிறது உத்தரவு மையமாக இருக்கிறது.

(ஒப்பம்) குமகவாயியார். (ஒப்பம்) ஸ்ரீனிவாசப்பிள்ளை. (ஒப்பம்) அ. கு
மையப்பிள்ளை. உத்தரவு மையமாக இருக்கிறது.

21st March 1887—Appeal Judgment in the above case

In the Court of the District Judge at Trichinopoly Present, G. D. Irvine Esquire, Dis-
trict Judge.

Appeal Suit No. 186 of 1886 Narayana Rameswami Iyengar and another. (Appel-
lants)

Venkatesa Pawker and 2 others } Defendants (Respondents)

Appeal against the decree of the Additional District Munsif of Trichinopoly in Ori-
ginal Suit No. 382 of 1885.

This Appeal coming on for hearing on the 21st day of March 1887, the Court delivered
the following.

Judgment.—In this suit alleged that they were the owners of a small shrine contain-
ing a idol (Avaritar) situated within the large temple of Srirangam, that it has been
customary for the Managers of the Srirangam Temple to send certain offerings with music &c
every year, that Plaintiffs derived honour and also a small pecuniary benefit therefrom, that
the Defendants the Managers of the said Srirangam Temple have failed in the performance
of this custom, and have refused to perform it even though asked by Plaintiffs to do so. Hence
Plaintiffs sued for a declaration of their right to receive this honour, and for Rs. 5—1—9 be-
ing the alleged value of the pecuniary benefit for the past 3 years.

The Lower Court dismissed Plaintiffs suit and they appeal. I consider that the Mun-
sif on the authority quoted by him rightly held that the suit is not of a civil nature.

It is quite possible that the Defendants as Managers of the Srirangam Devasthanam,
may be bound to perform certain religious ceremonies in connection with the shrine referred
to. If so, a suit may be against them under Act XX of 1863. But this suit which is to de-
clare Plaintiffs right to have certain honors paid to them is not sustainable. And although
they allege pecuniary loss resulting from the failure on the part of Defendants to make the
customary offerings, this loss is (as is pointed out in the case quoted) 'damnum absque in-
juria'.

The Lower Court appears to have gone into unnecessary questions as to the marks said
to be on the forehead of the idol &c. &c. on which this Court declines to pronounce any
opinion.

On the grounds stated above I confirm the decree and dismiss the appeal with costs.

(Signed) DUNCAN IRVINE, District Judge.

28th February 1888. Second Appeal Judgment in the same case

In the High Court of Judicature at Madras.

Monday the Twenty eighth day of February, One-thousand eight hundred & eighty-eight.

Present:—

The Honourable Mr. Justice Ker and The Honourable Mr. Justice Parker.

Second Appeal No. 750 of 1887

1. Nadamuni Ramasami Iyengar.
2. Do. Srinivasa Iyengar.

} Appellants
{ (Plaintiffs)

1. Venkatesa Parker.
2. Rethna Mudaliyar.
- & 3. Uthamanambi Rangasami Iyengar.

} Respondents.
{ (Defendants)

Second Appeal against the decree of the District Court of Trichinopoly in Appeal Suit No. 186 of 1836 confirming the decree of the Court of the Additional District Munsif of Trichinopoly in Original Suit No. 362 of 1865.

This second Appeal coming on for hearing the Court delivered the following.

Judgment:—The Plaintiffs have not shown any title whatever to compel the Respondents to make the offerings to the idol.

We therefore dismiss the appeal with costs.

(A True Copy) (Signed) W. MORGAN, Deputy Registrar Appellate side.

11th December 1887.—Singa Chatter's son Kuppa Bhattar fined by Trustees

செ. 243.

சூர்தம் தேவன்மாமம் மயேஜதம்கம்.

மேடமேல்க்கார் வைத்தவையங்குத் தாக்கீது.

“சூர்த தேவன்மாமம் மயேஜதம்கம்” என்று சொல்லுபவன் 28வது சனிக்கிழமைதினம் புதுச்சேரி சாத்தனத்தில் சூர்த தேவன்மாமம் அச்சுடி விலைபட்டி குமாரசாமி குப்பாபட்டி இருவர் வித்தியாசமாய் நடத்திவருபதாக பழையபட்டி மேலுயிர்ப்பட்டு நீரும்குமாரபதி இருவரையும்கூட வகையாக முற்றப்பேர்த்தும் உண்ணப்போய பெருமானை செவித்தலில் கம்பெருமான திருமுடி மண்டலம் திருவடி பிறதேசங்களில் பாலபயிரிலாமல் சந்தேசப்பட்டு வெள்ளிப்பாதையில் வகையாக வட்டிலாக வெளியில் கொண்டுவரவொன்றி சோதித்தப பாதத்தில் ஒருவட்டில் தேவன்மாமம் மயேஜதம்கம் என்றவர்க்கு உணருகாய் இருத்ததையும் அது அச்சுடிக் விசாரணை செய்ததில் சூர்தமாய் சூர்தமாய் இருபட்டித்தலில் வட்டிலாகவும் சந்தேசப்பட்டு தேவனுடைய, குப்பாபட்டி மைத்த அச்சுடிக் கைலம் சதிவாசாத்த பட்டிலிலெய்து பாலபயிரி வகையாக வெறுதிவைத்திருக்கிறார்களெனவும், கைத் தொகு தெவன்மாமம் மயேஜதம்கம் இவர்களுக்கென்று மருபடியும் பாலபயிரிபட்டியில் புது உண்ணிக்குத்தப்பட்டதாக ஒரு சம்புடத்தை ஆஜர்ப்படுத்திவைத்த பாலபயிரிபட்டியில் புது காய்ப்புத்தலில் வழித்து சூர்தமாய் கைலம் மயேஜதம்கம் மயேஜதம்கம் அது குப்பாபட்டி விசாரித்ததில் சூர்த சம்புடம் கைலம் மயேஜதம்கம் மயேஜதம்கம் அது ஜேஷ்டபயிரிபேசுத்துக்கு சாத்தனம் கைலம் வழித்துவருவதை வழித்துவைக்கிற வழக்கென வட்டி கொள்விருத்தியையும் அந்த சம்புடத்தை முத்திறப்போட்டு வைத்திருக்கிறதாயும் கைலம் சதிவாசாத்தப்பட்டதும் கைலம்மயேஜதம்கம் சூர்த சம்புடம் கோவில் கணக்குகளில் போடப்பட்டதாயும் பெருமானுக்கு உபயோகபடுவதனை கோவிலுக்கு வைத்திருத்தது பிள்ளையாரிடமென்றும் எண்ணெய்க்காய் உணருகாய் சூர்தமாய் இருபட்டித்தலில் சூர்த அச்சுடிக்

1948-ஆம் ஆண்டில் 166
(ஆயிரம்) ரூபாய்க்குப் பரிசீலிக்கப்பட்டது. (மேலும்) இவ்வாறு 11 ஆயிரம்
மேல் பரிசீலிக்கப்பட்டது. 11 ஆயிரம்

Q. 23.

புரணாகக் தேவஸ்தாஸம் முனேஜ்ஜிஸக்தம்.

பேட்டையேடுகளைக் கைவிடவேண்டியிருக்கிறது.

[illegible]

1889  ஜனவரி 27உ.

1889 ஜூன் மாதம் 27-ல்,
(சுப்பம்) சிற்பஞ்சநபட்டா சிற்பஞ்சநபட்டம். (சுப்பம்) ல. சிற்பஞ்சநபட்டம்.
22-1-89. (சுப்பம்) செ. செதநஞ்சநபட்டம். செதநஞ்சநபட்டம்

4th December 1889. Letter from the Deputy Magistrate to the District Magistrate about Ahobila Jeer's entry in Srirangam.

TEICHNOPOLY,
Deputy Magistrate's Office,
4th December 1889.

No. 369. FROM,

M. R. Ry. C. B. CHENNAKSAVALU NAYUDU GART,
Deputy Magistrate Trichinopoly.

To,

THE DISTRICT MAGISTRATE *Trichinopoly*

Sir,

Replying your Proceedings No. 93 dated 21st November 89, I have the honour to report that some Tengalai Brahmins put in a petition before me on the 6th November last praying for the issue of a notice under Section 144 C. P. C. forbidding one Ahobilaswami, Head of the Vadaga and from performing certain acts specified therein as they are calculated to wound the religious feelings of the Tengalai sect and to cause a breach of the public peace.

2. A mass of documents was put before me which show the existence of disputes like the one on hand from about the year 1800 and the various orders both by Civil and Magistrate and Quarta amply prove that the rancour and animosity between these sects have not abated in the least. Judgments in Original Suit No. 130 of 1808 in the Zillah Court of Trichinopoly, Judgment in Calendar Case No. 9 of 1874 on the file of the District Magistrate of Trichinopoly, Criminal Appeal Judgment No. 8 of 1874 on the file of the Sessions Court of Trichinopoly, High Court's order on criminal petition No. 421 of 1874 and Judgment in Original Suit No. 4 of 1877 in the District Court of Coimbatore give a full history of the rights, periodical contentions and the various notices and decisions from about 1800 to 1877.

3. I perused the petition and these documents but did not come to any conclusion as stated in para 1 of the Proceedings under reply. I endorsed it to the Taluk Magistrate to enquire into the matter and issue a notice under Section 144 C. P. C. or an order to the Police to see that no disturbance or riot takes place, if he considers that there is ground for the complaint made and the above course necessary.

4. I did not reject the petition at once as I thought such a summary disposal would not answer a matter of so much moment to the parties concerned and which required so much attention of important judicial functionaries every time it went before them.

5. I send, herewith, a printed book which contains the orders and Judgments quoted above (vide pages 1, 79, 97, 108 & 149). I submit also records connected with the case.

I have the honour to be

Sir,

Your most obedient servant.

(Signed) C. R. CHENNAKESAVALU NAYUDU GARU, *Deputy Magistrate.*
(True copy)

(Signed) A. KRISHNASWAMAIYAR, *Deputy Collector.*

13th December 1889—Police Inspector Subbier's report against the Jeer's entry.

Memorandum of occurrences reported to the Deputy Magistrate, Trichinopoly by Srirangam Inspector of Police in the District of Trichinopoly, on the 13th December 1889

Number of occurrence—

As directed by Memo No. 239 (7-12-89) from the Trichinopoly Deputy Magistrate, giving cover to a petition (herewith returned) of a Tengalai Brahmin of Srirangam, I beg to report as follows on the alleged likelihood of breach of peace in Srirangam.

2. Tengalai and Vadagalai sects of Srirangam Town would appear to have been always opposed to each other and in the exercise of their respective rights and privileges both in Srirangam Temple and in the streets around it, there have undoubtedly been for two past 90 years nearly such disputes as needed not only the interference of Civil Courts but also that of criminal ones.

3. My business here now is only to report whether breach of peace is likely to occur in the matter of Ahobila Jeer of Tiravallur enjoying some privileges in the streets (Chitral and Uthirai streets) of Srirangam.

4. The privileges claimed are: -

(a) "Taking Thirumanjanam water (i. e. water to bathe God Narasimhaswami) on the head of the Ahobilaswami's elephant bearing Vadagalai mark (the mark of the muth itself) though the public Municipal streets" and (b) Reciting Vedas in the said streets when the Ahobila Jeer goes to temple for worship as is done in honour of God Ranganathaswami during procession.

5. Tengalais sect of course object to the enjoyment by the above Vadagalai Priest of the privilege saying that it is an insult to their religious feelings and is not sanctioned by manool obtaining in Srirangam.

6. To come to a conclusion on this matter I cannot resist the temptation of referring to their past history to obtain some idea of their conduct as a body.

7. In 1858 a serious rioting occurred in the occasion of Iyal procession of Vadagalais through Srirangam streets. It seems to be in evidence that swords and clubs were freely at work and bodily injury thereby caused to Tengalais since this occurrence which might have evidenced the gulf that existed between the parties, authorities have been preferring to interdict such processions whether of Tengalais or Vadagalais.

8. Even last year in the month of May, Tengalai Iyal procession was prohibited by the Deputy Magistrate on the recommendation of Superintendent of Police on the ground that it was likely to cause breach of public peace. Iyal processions whether rightful or not, and of Tengalais or Vadagalais were thus interfered with.

9. In 1850 these parties were bound over to keep public peace by Mr. G. Maltby, the then District Magistrate when dispute arose about caste marks in the temple.

10. Vadagalais were prosecuted and convicted under Sections 153, 296, 298 and 504 by Trichinopoly District Magistrate in C. C. No. of 9 of 1874 on his file. Some general observations on the conduct of the Srirangam Brahmins made by Mr. J.B. Pennington in this Judgment may be found to be of some use.

11. To return to the question at issue. It is contended by the Agent to Ahobila Jeer in a counter petition which is also herewith submitted that the present question is not one between the entire local Vadagalais on one side and the entire local Tengalais on the other but is only between a certain portion of the latter and the Ahobila Jeer including his local disciples who, it is said, form only a small minority. It is not, however, pretended that breach of peace is least likely possible.

12. My personal enquiries besides those of Srirangam Head Constable No. 18 Ramaswami, among almost all the Local Tengalais of position elicited the fact that objections raised in the petition are shared by all of them, and there are, therefore, no doubt no two opinions among them.

13. A reference to judgment in Original Suit No. 4 of 1877 of Coimbatore District Court would show the Ahobila Jeer of Tiruvallur is an ex-officio Audina Dharmaarta of Vadanta Desikar temple in the Srirangam temple premises and, as such, and as the high priest and representative of the entire Vadagalai sect of Srirangam preferred in vain some claims as against Srirangam Tengalais. This circumstance would, perhaps, indicate that he (the said priest) may have lot of sympathizers even among those who are not directly his disciples. For all practical purposes Vadagalais may act as one man in any movement against Tengalais. Even granting that this priest's sympathizers are infinitesimally small, the present question does not appear to me to have been in anywise affected.

14. Tengalais are understood, as stated above, to be unanimous in their objection to the exercise of the above privileges and are numerically stronger party. There has been considerable agitation and excitement both among them and Vadagalais since the presentation of the petition under report.

15 Under the circumstances, I have not the courage to say that there is no likelihood of breach of peace.

16 If the Magistrate were pleased to kindly decide that the priest should enjoy the privileges claimed, nothing short of taking from the present positioners and such others as evince interest in this question by their active conduct sufficient security for keeping peace under Section 107 Criminal Procedure Code, would, in my humble opinion, ensure its continuance.

17 If, on the other hand, it is considered that this priest cannot possibly or rightfully enjoy them, I need hardly suggest that an order, under Section 144, Criminal Procedure Code, as against Abobila Jeer be issued.

18 I received the above Memo from the Deputy Magistrate on the 8th at 5 P. M. marked urgent and directing me to submit my report by return post, but I regret my engagements otherwise altogether prevented me from replying earlier.

19 A Memo sent to me by Tengalais urging their objection is also forwarded herewith together with two documents put in by Vadagalai priest's agent.

Srirangam
18th December 1889.

(Signed) P. SUBBAYAR,
Inspector of Police.

P. S.—Srirangam great feast is fast approaching and this dispute I beg to point out must be set at rest before it commences.

18—12—89.

(Signed) P. SUBBAYAR, Inspector of Police.

14th December 1889—Another letter from the Deputy Magistrate to the District Magistrate about the above Jeer.

No. 405.
14-12-89.

Dated 14th
Despatched }
Received } December 1889.

From,

M. R. By. C. R. OHENNAKESAVALU NAYUDU GARU,
Deputy Magistrate, Trichinopoly.

To,

THE DISTRICT MAGISTRATE, Trichinopoly.

Sir,

Referring to your Proceedings No. 104 dated 6—12—89, I have the honour to forward herewith the report of the Police Inspector of Srirangam with the endorsement of the Superintendent of Police thereon. The matter of course is one of very important issues to Srirangam and should be disposed of before the commencement of the Yekadem festival as suggested by the Superintendent of Police.

2 The Police are of opinion that there will be a breach of peace or rather have not the courage to say that there will be no breach of peace. This is due to the Abobila Jeer, head of the Vadagalai sect attempting to exercise certain privileges offensive to the religious feelings of the Tengalais.

This is not the first time that this Vadagalai Jeer attempted at things of the kind. His sect is very rich and very influential while the Tengalais are strong in number. The poor when they grow reckless through religious fanaticism will be more ready to break the peace than to pause to think of the consequences of their action and once again to go to court to enforce their rights.

3. I think a notice under Section 144 C. P. C. should issue to the Abobila Jeer.

As doing the state of highly wrought feeling at Srirangam in the whole Brahmin community, I shall have no hesitation to issue a notice to the Ahobila Jeer under Section 144 C. P. C.

I have the honour to be

Sir

Your most obedient servant,

(True copy)

(Signed) C. R. CHENNAKESAVALU NAYUDU GARU, Deputy Magistrate.

(Signed) A. KRISHNASWAMAIYAR, Deputy Collector.

18th December 1889.--District Magistrate's proceedings prohibiting the above Jeer from doing certain acts.

Seal.

Proceedings of the Acting District Magistrate of Trichinopoly.

Dated the 18th day of December 1889.

Read the following papers:--

Letter No. 405 dated 14th December 89 from the Deputy Magistrate Trichinopoly Taluq recommending a notice be issued under Section 144 Criminal Procedure Code to Ahobila Jeer prohibiting him from performing certain acts proposed by him against custom as they are likely to cause a breach of the peace together with its enclosures.

2. Letter from the Superintendent of Police dated the 17th and 18th instant.

ORDER.

It appears from the Deputy Magistrate's letter, and from the report of the Police that there is some fear of a breach of the peace. The matter is therefore one which the Magistrate can take cognizance of under Section 144 Criminal Procedure Code.

2. It appears also from the enclosures to the Deputy Magistrate's letter, giving an account of former quarrels on the same subject, that the proceedings of the Vadagalai faction are contrary to custom, and that such proceedings have been prohibited on former occasions, notably by the District Magistrate Mr. Pennington in 1874.

3. The Acting District Magistrate therefore decides, in the interests of the public peace, to prohibit the Ahobila Jeer from doing the acts objected to by the Tungalais. An order under Section 144 Criminal Procedure Code will be issued to that effect.

4. This order will not affect the rights of the Ahobila Jeer or his faction, if any such rights exist. If they have a right to perform the acts now forbidden, they are at liberty to file a suit in the Civil Court, against the Tungalai faction, to establish such right and if they there get a decision in their favour, their right so established, will be supported by the Magistrate, in the event of a future dispute.

(Signed) G. W. FAWCETT, Agt. Dist. Magistrate.

(True copy)

(Signed) A. KRISHNASWAMAIYAR, Dy. Collector.

10th December 1889 --Deputy Magistrate's proceedings prohibiting the above Jeer's procession with Vadagalai insignia.

Proceedings of the Deputy Magistrate of Trichinopoly under date the 30th December 1889.

Read the following papers:--

1. Petition presented by Sthanagam Adhiyabagam Krishna Iyengar and others of Tungalai sect requesting to issue a notice under Section 144 Criminal Procedure Code prohi

biting the Jeer of Ahobila halt from performing certain acts offensive to their religious feelings and the Police report thereon.

2. Order to the Jeer directing him to show cause why a notice under Section 144 C. P. C. should not be issued.

3. Petition presented by Mr T. R. Kuppasami Iyengar Vakil for the Jeer praying for an adjournment.

ORDER.

Mr. T. R. Kuppasami Iyengar appears as Vakil on behalf of the Jeer of Ahobila in pursuance of a notice and applies for an adjournment under Section 526 A Criminal Procedure Code.

2. The undersigned notices only 2 or 3 points in the petition under this section

This section applies to cases or appeals pending before this court. The present question is neither the one nor the other. It is a matter in which an order can be passed *ex parte*. The occurrence report of the Police Inspector expressing his grave fears of the probable occurrence of a riot was received this morning and a notice was at once issued to the Jeer or his agent or his Vakil to appear this very day at 12 noon and to show cause why a notice under Section 144 C. P. C. should not be issued prohibiting the commission of any or all the acts complained of to the Police Inspector by the Tengalai sect. The Vakil accordingly appears and applies for an adjournment, apparently basing his hopes on a mere quibble. When this was pointed out to him and asked to show cause why the said notice under Section 144 C. P. C. should not be issued, he replied that he had nothing to say as he was instructed by the said Jeer only to apply for an adjournment.

3. As referred to in the petition for adjournment, the Tengalais complained to this court and the papers were called up by District Magistrate for reasons, certainly not as stated therein, but for those given in District Magistrate's Proceedings No. 98 dated 21-11-89 and on perusal and after enquiry and much consideration, he issued a notice under Section 144 C. P. C. forbidding the said Jeer and his Vadagalai party from making a procession in the Srirangam streets and specified the acts prohibited. Thereon the Jeer left Srirangam with the intention of not returning to it for the present at all events.

He has however, returned before three or four days elapsed apparently under the advice of some persons who perhaps have no other means of livelihood than by fomenting factional feelings and being benefited by one or the other or both the factions. Before he left Srirangam he went to the Temple to pay homage to the Deity and receive his usual honors and was accorded those honors as his conduct was in pursuance of the usual custom and in obedience to the notice above referred to. On his return from the Temple he commenced and concluded his procession in a way thoroughly against the spirit of the said notice and quite calculated to offend the feelings of the other sect. But for the indefatigable exertions of the Police Inspector Subba Iyar, there would have been a serious riot. The Jeer now attempts to commit certain other acts not specified in the said notice which, as may be seen from the occurrence report is clearly a quibble and they are sure to offend the religious feelings of the Tengalai sect.

4. This is the time of the great annual festival known as Vikunda Yekadesi or Kottagar festival. Twenty or more thousands of pilgrims of all castes from all parts of India congregated at Srirangam for the purpose of worship. These consist mostly of Vaishnava persuasion chiefly of the Tengalai sect. Should there occur at such a time as this a trivial incident offensive to the religious feelings of one or the other sect, it would certainly lead to a general commotion and confusion and a disastrous riot in which even ignorant and yet religious and bigoted pilgrims belonging to remote and remote tracts might take part without knowing what they are about but believing that by such an act they would make an account against Sriranganathan and secure a sure place in Heaven.

The undersigned therefore resolves to issue a notice under Section 144 C. P. C. and directs the said Jeer of Ahobila mutt that he should abstain from going along the streets of Srirangam in the Supthaprakaram and into the temple and back with his elephants with any of the insignia referred to in the petition wearing Vadagalai marks and that he or his party should abstain from reciting Vedas while going along the said streets.

This notice is all the more necessary considering that to-morrow and the day after are the two principal days of the festival when not less than fifty thousands of people congregate at Srirangam for Yekadesi.

There is a reference in the adjournment petition to the undersigned wearing the Tengalai marks.

This of course is immaterial to the question on hand in face of the existing circumstances, the Police report, the previous notice by the District Magistrate above referred to, and the various orders passed from time to time in favour of the Tengalais and against the Jeer of this same Ahobila mutt as he figured in several cases in the same manner. This reference to the Namam marks is only an attempt to gain time, to perform the acts as alleged by the Tengalais on the ensuing Yekadesi or other festival day.

(Signed C. R. CHENNAKESAVULU NATUDU, Deputy Magistrate. 30-12-89.)

21st November 1891—District Magistrate's proceedings against the Jeer's procession.

Proceedings of the Acting District Magistrate of Trichinopoly. Dated the 21st day of November 1891.

No 436 (25-11-91.)

Miscellaneous case No. 4 of 1891. Read Petition presented by the Ahobila Jeer of Tiruvallur, requesting protection in a procession which he proposes undertaking with elephants bearing Vadagalai marks and by other insignia through the streets of Srirangam. Read also petition presented by Tengalai inhabitants of Srirangam.

Read Endorsement on first petition referred to above, forwarding it to the Superintendent of Police, for enquiry and report.

Read Letter No. 1817 (20-11-91) of Police Superintendent reporting on the first petition. Read order of District Magistrate in Miscellaneous case No. 1 of 1891.

ORDER.

It appears from the papers read above that the Petitioner the Ahobila Jeer of Tiruvallur, has been previously restrained from undertaking a procession similar to that now proposed by an order of the District Magistrate passed under section 144, Criminal Procedure Code, and that he has instituted a suit which is now pending in the District Court to establish his right so to go in procession.

It further appears that this suit is set down for 1st hearing on January 11th 1892, and that in consequence of this suit and of other occurrences mentioned in the report of the Inspector of Police to the Superintendent, the relations of Tengalais and Vadagalais of Srirangam are at present peculiarly embittered. The Superintendent of Police is, moreover, of opinion that if the proposed procession is permitted, it may probably lead to a breach of the peace and that for a variety of causes it is at present difficult to muster a sufficient force of Police to overawe a large gathering of people.

The Acting District Magistrate concurs in the opinion of the Superintendent of Police that the procession proposed might probably lead to a riot. He deems it, therefore, necessary as no date has been specified for the procession to issue an *ex parte* order under section 144, Criminal Procedure Code, directing the Ahobila Jeer of Tiruvallur to abstain from going in

procession through the streets of Srirangam with elephants and other insignia in the manner proposed.

21-11-91. (Signed) CHARLES J WEIR, Acting District Magistrate.

(True Copy) V RAJAGOPALA CHARI, Deputy Collector.

**27th May 1892—Petition to the District Magistrate by the above
Jeer to go in procession through the streets of Srirangam**

In the Court of the District Magistrate of Trichinopoly.

The humble petition of Sriwan Sadagopatri Srinivasa Yatintra Maha Deswar, sheweth

1. That the Petitioner is the Jeer of the Ahobitam matau and belongs to the Vadagalai branch of the Vaishnava sect of Brahmins.

2. That for a long time past, the Petitioner's, predecessors the heads of the Ahobitam matau, have been going in procession through the streets of Srirangam on all occasions of their visits there with elephants and horses and other insignia of the Ahobitam mutt all bearing the Vadagalai mark, their disciples forming part of the procession and reciting Vedas Prabandhas and Katyams.

3. That the Petitioner himself since becoming Jeer of the said Ahobitam mutt has, on 2 occasions (viz) 5th November 1889 and 20th December 1889, gone in procession the streets of Srirangam with elephants insignia and other marks of respect as Jeer, his disciples accompanying him reciting vedas, Prabandhas and Katyams as aforesaid.

4. That the Tengalai sect of the Vaishnava Brahmins living at Srirangam are, and have been for long time past, at variance with the Vadagalai sect there and have from time to time attempted to interfere with the rights and practices of the said Vadagalai sect.

5. That when Petitioner was about to go to Srirangam in procession in the exercise of his rights in December 1889, the said Tengalai people, to prevent Petitioner from exercising his lawful rights as to carrying water on the head of an elephant bearing the Vadagalai mark and reciting Vedas put in a petition to the then District Magistrate of Trichinopoly asking him to prohibit the petitioner from going about the streets of Srirangam in procession in manner aforesaid. The District Magistrate then passed an order dated 18th December 1889, prohibiting the Petitioner from going about the streets with his disciples reciting Vedas, Prabandhas &c, in manner on the ground that such acts were likely to cause a public breach of the peace but without any denial of the Petitioner's right to such processions as by the said order will appear.

6. That on a subsequent occasion the said Tengalai people put in another petition to the then Deputy Magistrate of Trichinopoly on which also an order dated 30th December 1889 was passed by the said Deputy Magistrate of Trichinopoly totally prohibiting the petitioner from going about the streets of Srirangam in procession.

7. That the District Magistrate having, by his order dated 18th December 1889, stated in para 5 of this petition, referred the petitioner to a civil suit to establish his right to go about the streets of Srirangam in procession with elephants, insignia and mutt mark with disciples reciting Vedas, Prabandhas &c, the Petitioner did file Original Suit No 7 of 1891 in the District Court of Trichinopoly to establish such rights and for an injunction against the Tengalai people preventing them, the said Tengalai people, from infringing the rights of the Petitioner. That the said suit proceeded to Judgment which was delivered on the 5th February 1892.

8. That the District Judge in para 9 of his said Judgment decided that there would be no difficulty in declaring the right of the Plaintiff, the present Petitioner, to perform the acts aforesaid viz to go about the streets of Srirangam in procession with elephants, insignia of the mutt mark and in para 8 of the said Judgment, he laid down the rights of every citizen

to use the public streets in a lawful manner and on all lawful occasions. The Petitioner craves leave for greater certainty as to the terms and contents of the said Judgment to refer to the same and that it may be taken and read as part and parcel of this petition (see paras 8, 9 and 12 of the said judgment.)

9. That while the said Original Suit No 7 of 1891 was pending, the present Petitioner put in a petition to the then District Magistrate of Trichinopoly, requesting him to secure to the Petitioner the exercise of his rights viz that of going about the streets of Srirangam in procession and the then District Magistrate by his order dated 21st November 1891, refused to pass any such order, he passed an order prohibiting the Petitioner from going through the said streets in procession, on the ground that the said suit O. S 7 of 1891 was pending and that it would not be easy to muster a large Police force to prevent a breach of the peace, in case the procession was allowed, but the said order in no way directs the Petitioner's rights to go about the streets in procession.

10. That now the proceedings in the said Original Suit No. 7 of 1891 have been ended and as the Petitioner submits in his favour in so far as his rights to do the acts aforesaid are concerned, the reasons for the then District Magistrate's order of 21st November 1891 do not, it is submitted, apply.

11. That the Town of Srirangam is a Municipal Town and the streets are public streets and every citizen has a right to use the streets in a lawful manner on all lawful occasions.

12. That the Petitioner is now living at Karoor and wishes to go in procession through the streets of the said Town of Srirangam.

13. That the Petitioner believes that it is likely that the Tongalai people will attempt to prevent him in the exercise of his said rights and may cause injury to the Petitioner and his people or to the public peace.

14. That the Petitioner therefore prays that the District Magistrate will be pleased to preserve for the Petitioner the free exercise of his lawful rights above mentioned and will be pleased to give all necessary directions for their preservation and exercise and your Petitioner will ever pray.

15. That upon the application of Sri Vanamalai Jeor, the religious head of the Tongalai people above referred to and on the Petition No. 1 of 1891 on the file of the District Magistrate of Trichinopoly proceedings dated 11th May 1891 were passed permitting the said Jeor to pass through the streets in procession, the same being public streets and notwithstanding the fact that he had for the first time contemplated entering the town in such manner.

16. That for the reasons above stated, Petitioner prays that the free exercise of his lawful rights in para 14 hereof referred to may be secured by order that he be at liberty to go about the streets of Srirangam in procession with the insignia or matam mark on all his elephants, banners and other paraphernalia and with his disciples, followers or associates reciting Vedas, Prabandhas, Kaiyam, &c. as he and his predecessors' in office used to do until prevented in December 1889.

Trichinopoly }
27th May 1892. }

(Signed) W GRANT,
Barriater at Law, Counsel for petitioner.

27th June 1892—Police Inspector Mr. Subbier's deposition in the above case

Miscellaneous Petition No 7 of 1892.

1. Police complaint.

* Subbier on affirmation. I have been Inspector of Srirangam for 4 years and 3 months. I am a native of Chintamani, 4 mile from Srirangam. I am 35. I am a sivate Brahmin. In connection with the Bramaratham festival there was an attempt at disturbance in spite of Mr. Fawcett's order which Tahsildar communicated to the Vadagalais. But for the presence of a

large force on the occasion and for the proceedings taken to bind over some of them were the rioters of the Vadagalai faction, there would have been a disturbance. This procession was carried on at night with the permission of Thasildar and in his presence. The Vadagalai gave cause for disturbance and the Tengalais were about to take advantage. The Vadagalai sang against mamool went and interfered with a Tengalai procession. There were 200 or 300 Vadagalais on one side, and about 500 or more Tengalais on the other—a handful of Vadagalais for and pretended they were beaten so as to provoke a quarrel. But the Tengalais were kept in check hence disturbance was avoided. The Tengalais include not also Aiyangars but also Nairis, silk weavers, and other lower orders including barbers and pariahs, Srirangam pariahs wear only the namam. I saw 4 sticks in the possession of Tengalais on the occasion. I secured them and I remonstrated with them and gave the Tengalais hope that their rights would not be allowed to suffer hence they were all right. I was in the midst of a crowd. I could not tell what weapon others had. There were only 50 Police men present. I told the Thasildar that I was not equal to the occasion. The Superintendent was away on circuit. Next morning I had 4 Inspectors and 120 men. That night I told the Thasildar that I was not equal to preserve peace and had the procession stopped. I had my men together inside the temple at the spot where once a year a very tall pandal is erected. It is usual to have 50 together. There was another 100 men scattered about. This procession to which I refer is a usual mamool one such as was seen by me on many occasions and it can be seen now. The reason why there was danger for that festival was because of this Jeer. The Tengalais wanted to take vengeance upon him. The Jeer was just then obliged to leave Srirangam on account of an order under Section 144 being passed against him. He was not then in the Town. It was 10th January 1890. The reserve consists of 60 or 80. The Superintendent when I apply for men, tells me that he has none. There was a disturbance and I asked for men and he could only spare me six men. I have never seen the reserve. That night after pacifying the Tengalais, the Thasildar went away, and said that if the District Magistrate sanctioned this procession, I must have a large force. The following morning I had 2 European Inspectors and 120 men. The total force in this District is about 700. In my Division the sanctioned strength for 6 stations is 51 men. About 1 or so is always in Hospital. But for the strange circumstance there would have been a disturbance—"there would have been many Aiyangars at the Andamans." We suspected that certain of them were going to put out light and cause disturbance. I saw some non-brahmins who had come to fight—silk weavers, Nairis, and gymnasts; they were making noise like thunder, bawling, falling as if hurt, crying "this is injustice," slapping themselves they fell at the feet of the Thasildar. We stood petrified. I saw among the gymnasts Venkatarangachari and 2 or 3 others. The pandal was full of Vadagalais who made this disturbance. The Nairis were sitting with Tengalais. We had to stand in the place where the procession was to pass. I did not move from that place all that night, except that for a few hours I had to go to the station to send notices to inspectors. I saw other streets. There were full of people: these people were not very quiet being agitated as it is a question of general interest. Many houses were shut up for fear of riot. The Public Prosecutor Mr. Krishnamachari told me he was preparing to go to Madras that night. We sent constables to fetch Ratna Mudahar, the Court witness, but the men came back saying that he had run away from Srirangam. The Thasildar said he would send a warrant for his arrest thinking his presence was needed. I saw no signs of barbers or Nairis being drunk. The District Magistrate's proceedings gave the Thasildar discretion to stop the procession if he believed there was danger of disturbance. He stopped it and reported at 12 midnight. Mr. Fawcett was down there at 6 the following morning and gave me orders to place before him such of the ringleaders as took place in the previous night's disturbance. Six Vadagalais were bound over and procession conducted that morning with the assistance of 120 Police.

On the 21st December 89, the Jeer came and his privileges were restricted by District Magistrate's proceedings he was not allowed to have water carried on the elephant's head, Vadas being recited. I was directed to give effect to the orders. The Jeer went inside the Pagoda. when he returned I saw Vadagalai marked elephant. Three or more Tengalais said "this is against mamool" anticipating disturbance. I hurried on the procession in as much as

in the proceedings it was not forbidden that an elephant should wear Vadagalai mark. Before the procession could come to the festival, the procession was over - so on this occasion disturbance was avoided. The Inspector of Srirangam is required to be always present at procession - if the Inspector is called away to other parts of his division, there would be no danger provided proper arrangements were made and another Inspector brought and the Superintendent himself and Taluk Magistrate attended as they usually do. When the Varamamalai Jeer came to the District Magistrate, Superintendent, Thasildar and myself were present, there were 30 or 40 reserve men besides my own men, the 30 men were drawn up with carbines near the station under Superintendent's order. As far as I have observed the interest and excitement in Srirangam has not subsided, they still take interest in the matter. There are 30 or 40 people from Srirangam the Court now. On 3 occasions I reported risk in connection with this Jeer's procession first on the 13th December 89, second 30th December 89, and the third in November 91. On the present occasion also I heard a rumour about this petition being about to be presented. Before 1889 there were no occasion of this Jeer coming. From May 1889 till November 1889 this Jeer did not come. Before I joined I did not interest myself much in Srirangam. On account of disturbance which could not be controlled by local Police the "Iyal procession" has been prevented in Srirangam. I reported in 88 that there would be a breach of peace in connection with one Iyal in 1888 and the procession was prevented. That procession is not held now by either side. The excitement caused among the people by the Varamamalai Jeer's procession is less than what would be caused if the present procession is allowed. Cross-examination reserved till to-morrow at 12.30.

24-5-92.

(Initialed) W. H. W.

(Signed) P. SUBBIEK

Read over and acknowledged to be correct.

(Signed) W. H. WELSH, District Magistrate.

Re-called and examined on affirmation on 25-5-92.

There are 11 Constables and 2 Head Constables in Srirangam station.

Cross Examination.—There were attempts at disturbance on 2 occasions: no actual disturbance. The second 10th January 1890. The first was 1st December 1889. The first was on the day when I conducted procession for the Jeer. The dispute was because a Vadagalai elephant preceded his procession. I attended it only when the Jeer returned from the Temple. I did not hear of any disturbance up to the time of his coming into the Temple. The Mutt is in east street. I took him back there. Between Mutt and Southern entrance he would have to pass 2 streets in which not very many Tengalais live. Parasara Bhattar lives there and 1 or 2 other Bhattars and Manavalanmamun idol of Tengalais. I don't know that Tengalais live in that Temple and there is an Annangar's house which he would have to pass. Parasara Bhattar lives opposite the South gate. I don't know if priest's palanquin is put down opposite his door. Jeer returned in a palanquin. Jeer stayed nearly an hour in the Temple; in ten minutes from the Mutt he can go to the Temple. He went back a different way which would take 30 or 40 through North, Western and part of East Uttara streets. One of the Subalathars, a rotation manager, lives in Western street and, 1 or 2 in Southern street. I don't know where Krishnaiengar's son and Subalathar live in North street. The man who was manager last year lives in the Northern street and his cousins live there. The man for which Bramaramatham is intended lives there. The Jeer wore Vadagalai mark. I did not note whether his palanquin had it. When he returned, he had his elephant. He had some flags. I don't know what marks or whether they were his or others. When he came, there was no danger of disturbance. While he was in the Temple, some people objected to his disciples' recitals. Those who objected were Krishnaiengar and 30 or 40 Tengalais as I can't say how many but 3 or 4 came to me and objected. I remember Krishna son of Sudarsana. His name is mentioned in the petition about carrying water. The other men I know only by sight. There was no riot in the Temple. There was no fear of riot then. I saw that they were only reciting Katyayana and not Vedas, and I thought these people unnecessarily interfered. I told them to bring me men who knew Vedas. They did not come back to me. He left to go back about

Today I had 25 or 30 men to be detained for duty in the ordinary way but when this question arose I kept them there partly for ordinary duty and partly because of this question. I did not wish to appear to attach too much attention to the procession. This objection was raised when he went from the God to the Goddess. The persons who objected complained to me and asked me to give effect to District Magistrate's order about reciting Vedas which was forbidden. When Jeer returned the recital went on in the streets and there was more trouble. I had force enough in my 30 men. There was a large concourse of Vadagalai Brahmins and I cannot remember whether there was any music or not. An Aiyengar who is now dead and Ramanuja and Samu Iyengar and others objected to the elephant. I don't remember whether Samu Iyengar was a petitioner. I have had the report with me for many days. Because these 2 or 3 people objected, I expected a breach of the peace in broad day light with the 50 Police present if the procession had not been hurried and much less had not been so on the occasion. The tact was mine. The tact was that I hurried on these people before the Tengalais had mustered themselves, to oppose. Perhaps the procession while entering through the streets of Tengalai abstained from insult. I saw people running in different directions to fetch people. They were running through the entrances of the streets. I did not hear them calling people. I did not attempt to arrest people who were running about, doing this. I did not record their names or direct my constables to take names. I did not attempt to stop them from running about. I was glad they were running away and I subsequently heard that they had run to fetch more rioters and I told the persons who objected to the innovation that they might make a complaint and cite me as a witness and this quieted them. I cannot say that they acquiesced in my advice, they ran away dissatisfied. When I saw these people running, I saw that these were mischievous people—(Samu Iyengar, Ramanuja Iyengar, this Gentleman and that man Krishnengar and almost all the Adhiyapakas of Srirangam. They gave me the trouble and not the Jeer's people).

The Trustee did not come out of his house. I don't know if he was there; he was not in the street no objection was made on his behalf the other Trustees did not object. This occurrence has no connection with the talked one. The Jeer was not in Srirangam on 10th January 90—he left on 23rd December. He came back within a fortnight. He came on the 30th December when the District Magistrate made an order against him. This was passed on the petition of some of the Adhiyapakas. I cannot remember whether the 3 men now pointed out were amongst the number. I sent a report on the 13th December 89 about it. I was called on for it by the District Magistrate this related to petitioner carrying water on the elephant. The report went to the District Magistrate and about 18th or 19th December he passed his first order. The Jeer had been in Srirangam all November. His visit in November is not personally known to me. I may have been in camp or elsewhere. I can't say how long after his first visit the first order was passed. I don't know what the persons who prostrated themselves asked of the Thasildar. They asked nothing, they shouted and cried and asked for nothing. As far as I know no member of that crowd made any specific request of the Thasildar. I did not know what request they were making. I did not take any steps to ascertain what their request was. I knew their object. Venkatarangachari is neither Tengalai nor Vadagalai—he was not troublesome but was standing with the Tengalais. The Collector's Record-keeper Narayanasami Naidu was one of the Naidus siding with the Tengalais but was not present that night. A chetti whom I know by sight and is honoured in the Temple was with them. The District Magistrate was there before objection was raised. He came at 7-P.M. I don't know when he went away. He was present when the District Magistrate came and so was the Thasildar. The Deputy Collector was a Naidu and a Tengalai. He was not examined next day by the Collector or rather I do not know. He was there before I came. I sent in a second report on the 30th December. This report was sent because Adhiyapakas sent me a petition which went on with the report. The petition was put in by 50 Aiyangars. I reported next day. I made local enquiry before reporting. I made general enquiry. I can't say from whom and I do not remember if I described my informants. I felt the pulse of the people—the feeling of people was embittered because of petitioner coming with his Va-

magical marks and the people were saying in to the Deputy Magistrate I shall go to the District Magistrate they are doing what has been already prohibited, the Jeer has returned and a sort of space of time to be said distance. I saw houses shut up on this occasion, but at the time of Bramaratham disturbance. When I sent in my report, the Magistrate was in Srirangam Town and when I got his reply, the following day being the day of the feast. The previous orders were that the Jeer should not go with parade through the streets and into the temple. The orders were passed upon the Police and Magistrate's reports and no enquiry was held. I sent my report to the Deputy Magistrate and he sent my report and his own to the District Magistrate. The ring leaders among the Jeeralas were bound over on 11th January 1890. On 24th April 1892 I told Superintendent of Police that a Barrister was going to present a petition to the District Magistrate and that the Jeer was coming back to Srirangam and that there was a breach of the peace anticipated. In 59 I reported against the Jeer on the occasion of his previous application to go through Srirangam streets. I held enquiries on these occasions. If there is a sufficient Police force there is no danger. The Taluk Magistrate is not always present, but only when a serious disturbance is feared and the Police send for him. The Vadamamalai Jeer's procession was successfully negotiated by my having 30 or 40 reserve men. I reported breach of peace was likely, but because the counsel of the Vadagalai, admitted that the streets were public, the breach of peace did not occur. When there is no festival going on I decidedly cannot keep the peace in connection with the Jeer's visit with the ordinary Police—it is quite inadequate even if the persons from whom opposition is anticipated, were bound over.

Q—I read from your report dated 13th December 89 nothing short of binding over the present petitioner and those who evince interest would suffice &c. Did you report that peace could be kept by binding over some people? Yes. That was not when festival was going on. It was an undisturbed thing that binding over would be of no good without the aid of the Police. I said Tenggala procession was less exciting than a Vadagalai procession. I said this although, I have not seen any Vadagalai procession except the one when the elephant appeared.

Adjourned till Monday at 12—30.

25—6—02.

(Initialed) W. H. W.

(Signed) P. SUBRAM.

Read over and acknowledged to be correct.

(Signed) W. H. WELSH, District Magistrate.

Cross examined on affirmation:—Even if people are bound down, it is only by a large force in the Police force, the petitioner's request can be granted. If the headman on both sides are bound down, the increased Police force that would be required is 150 men or more. The 150 + 11 men, 2 Head Constables + Inspector's writer + possibly Magistrate's orderly: total 165. I cannot say whether the Bramaratham assembly is bigger than it was at the last year coming to his mind. There were 2000 local residents at Bramaratham and outside about 1000 or less a large number because it was the last day of the festival. At festival assemblies at large number. I do not know whether Petitioner want to come at the time of a big festival. There is no big festival just now. If petitioner is allowed to come at a time when there is no festival of importance, I shall require 165 men. If I was able to keep order at Bramaratham with a less number I require more for the Jeer's visit because this is a more exciting business and people say that it is of an unusual character. The Bramaratham is a festival that we officials have seen 3 times a year whereas the present petitioner's procession is so very unusual and exciting to people of Tenggala sect that it is not a matter without a big force. The whole lot of Tenggala sect of Srirangam with whom I conversed, about it told me this including the chairman elect of Municipality, Mr. Krishnaswamiachariar the Public Prosecutor and other leading Tenggala. I enquired of them in 1889 about 13th December I annexed a list of names of persons examined on that occasion by myself and my Head Constable. I examined the Jeer's agent and some other Vadagalai in 1892. My report of 89 is in District

Magistrate's Office. The Vadagalai mark is the mark of the Mutt. There are some Vadagalai marks on the wall of the Temple, not quite opposite the mutt, 3 feet high I have not a Vadagalai mark on the mutt. At that time I made my report, I did not suggest any increase in the Police force. No questions were put to me whether people should be bound down or not, but I suggested it is one of the remedies. There was a list signed by the persons who made a statement. The disputes have lasted for 90 years are between the 2 sects not disputes about the Jeer. ordinary and special disputes. With my ordinary men I cannot make arrangements for the Jeer to go in procession, supposing there were 2 Jeers one Vadagalai and one Tengalai, violence would be used to the Jeer if there were no Police force.

Q.—And to the elephant and insignia?

A.—Yes. It is the insignia they object to. I do not believe they—the Jeer going by himself without the Vadagalai marked paraphernalia. I have found the Todgalai people were unreasonable when I have discussed the matter with them, that is they may have their own reasons. They say it is against mamool. I examined Vadagalai people in common place conversation about mamool. Even among the Vadagalai, a person lately said that it is not usual for the Jeer to go in procession as he proposes. The person was Raja Iyengar son of Parang-kay Ramaswami Iyengar. He is the only person who told me this. The others all said that it was according to custom.

Q.—I want to know from you as a Police Inspector when this innovation started

A.—Since 1829 and again in 1874 or 1875. (Note. The witness has not said that the innovation was successfully carried out; it may be that it was merely attempted.) I was also told by Padmakasuram Samiengar that this was an innovation, except that leaving the temple with paraphernalia had been stealthily performed in Tillanayagam Pula's Magistracy or I should say not paraphernalia but the elephant was taken in front of the procession through Uthara street. He told me this 10 or 15 days ago. The Police and Magisterial records of Tillanayagam's time in 1874 are all destroyed. I searched for the papers but ascertained that they were destroyed. I found some rough drafts of occurrence reports of 1874, and read them to Samiengar and their private Yaki and others, told them that it was only under objectionable circumstances that the elephant. The objectionable circumstances was that the Tengalai did not like it and that it was against mamool. I did not find any record of a riot in 1874. I searched to see if there were a Magisterial. I found no such riot. In 1829 there are records of the Peshkar being required to interdict Jeer's procession. These were produced to me by Tengalai people in this enquiry and also previously. There is no record between 1829 and the present time. The order dated 12th July 1829 relates to a procession. These were the only records which I found. On the 21st December 1889 I was present with a large crowd of 500 people. I saw some insignia. I don't know whether the temple people sent insignia to the mutt for him. There was no temple elephant. I cannot say if there was insignia. There was a dispute relating to an elephant. It is usual to have music with all processions unless they are religious in which case there is no music. In the case of some processions of men like the Jeer visiting temples, there is no music. I cannot say whether there was music or not in the Jeer's procession excepting the blowing of a trumpet. If the District Magistrate sanctions the procession under certain circumstances, I can give effect to the order. The Vanamamalai Jeer made an application which was objected to and he withdrew it.

Q.—What do you know about his not having hope of success?

A.—It was festival time: Because it was feast time I imagine he withdrew his application. He came when Mr. Hammick was Magistrate and he was allowed to have procession. I don't know whether the Superintendent of Police made enquiries in Srirangam. He never made local inquiries to my knowledge. He may have consulted Magistrate's Report as well as my Police Reports. There was a riot-march between dancing caste people and Mussalmans. I had a station party of 12 men. It could not be put down because it was uncontrollable. I was not there. After the riot was over, to keep peace, we had 6 men present to stop further

nothing and this kept things quiet. There are Vadagalai marks on the temple walls opposite my house. There has been no riot in consequence of their marks being on the walls so far as I know but there were objections made on paper to the District Magistrate. I reported that some were new ones—Carpenters and dancing mata people go in procession and some of the lower orders excepting pallars and paraiya. Christian funerals with crosses are carried through our part of a street in Srirangam—not through all streets. I never saw it, there are very few such houses. I never heard of disturbance on that. I don't know anything about a procession of Sudras being stopped in Trichinopoly Fort. In, Bhimannaickenpaliam I saw a penance which had been stopped for years and revived. It was not under the orders of the District. Some reference was made in the office. I don't know what. The District Magistrate was present and I was present on duty. The Bramaratham was discontinued in 1890 for 6 or 7 hours, but not before or since. After being so discontinued, it has been going on and there was no disturbance after that. The disturbance of 1890 is one of the instances in which shows that—Q. This proves that the Jeer ought not to go in procession. A. I don't say he ought not to go in procession. The District Magistrate ordered that they should be conducted and Bramaratham procession are consequently continued. I have not seen Iyal procession going on every day. They have been almost permanently prohibited in Srirangam. They take place the 13th day after a man is dead. There was but one occasion when I had to report the likelihood of a breach of the peace and then it was stopped. The Public Prosecutor is a Tenggai. I have known him for 4 or 5 years. He said the Jeer's procession was revolting to the feelings of the Tenggai. He first told me this in 1889. He has since told me that. The chairman knows that the Jeer's procession is against mamool and that there is bitter feelings about it. He tells me this since 1889 and that it is nothing to their feelings. They are distressed by it because it is against mamool and it usurps the rights of their sects and also they dislike it because it would cause a great disturbance. The chairman said there would be a change in the internal management of the temple. Have you heard that Krishniengar has been dismissed from management? I hear he resigned. There was a mahazar petition against me in 1889 got up by Tenggai for allowing this elephant to be used as it was. I am under orders to be transferred to Tanjore District. The Tenggai did not memorialize to have me kept. They asked not to have a Vadagalai posted in my place. I heard of it a month ago. I was suspended for one month 7 or 6 years ago for departmental irregularities. I rose higher afterwards. Supposing I have a proper Police force, the Jeer's procession can be allowed.

By Court.— The present Police Superintendent was in this District before I was, namely in 1875, so he is in a position to know things about Srirangam that have not been reported by me. In case these processions were allowed, the number of Tenggai Adhiyabakas and Bhatters that would have to be bound over is about 25 or 30 in addition to about a dozen Sudras. The 13 men of Srirangam have in addition to keeping the peace, the duties of heads, patrolling roads by night, services of process, the Bench Magistrate's Court &c. There is only one Station on the island of Srirangam, the limits of the Station extend about 8 miles beyond the limits of the island to Valadi, Doraiyur, and Pachur.

(Signed) P. SUBRIER.

Read over and declared correct.
27-6-92.

W. H. WELSH,
District Magistrate

5th June 1892—Thasildar Mr. Kandasami Pillai's deposition in the same case.

Miscellaneous petition No. 7 of 1892.
5-6-92.

Kandasami Pillai on affirmation.

I have been Thasildar from 1884 and before that I was acting for 4 years. I have near 12 years' experience. I went to Bramaratham feast 10th January 1890 to make arrangements

under District Magistrate's order. As the Vadagalai people objected, I sent for them and said they were not justified in objecting to the procession which was usual. They went away. In a few minutes they returned in a mob and said that the procession ought not to be started and should be stopped. They shouted and cried and fell down and said that they were being beaten. I don't remember the names except Padukasastham Samiengar and Narayana Iyengar. There was crowd in a pandal (and a Tengalai) I ordered to stop the procession till I should get District Magistrate's orders. There were 200 Vadagalais and 400 Tengalais. There were sudras present specially among the Tengalais. I asked the Inspector to stop the procession as I thought the consequences would be serious if I started it. A riot and breach of the peace. Krishnengar was there when I was talking to the Vadagalais. If the procession had been started I was afraid of a breach of the peace. The Tengalais and Vadagalais fight with hands. I also observed sticks among the Tengalais. There would have been serious rioting and death might have occurred. I said I would report to District Magistrate and they would not move. They kept quiet pending his orders. Mr. Fawcett came before me, sent a report. He asked what happened and sent for Vadagalais who obstructed the procession and begged them to keep the peace. The procession was started under his orders in the presence of the Police Town Inspector and others and a large body of Police. If the Abolition Jear's procession is allowed to go through, I am of opinion after 12 years' experience, that in consequence of the feeling of the people, there will be a breach of the peace if the procession is allowed. Sudras take an interest in the Brahmin factions in Srirangam. Sudras are disciples of Srirangam priests. The Tengalai faction is the stronger. The Tengalais are mostly poor. Some of them only are respectable. I expected that a breach of the peace likely in respect of the 19th procession in connection with a request of Padukasastham Samiengar to bring Nadamuni Alwar through Srirangam streets in procession. I reported that a breach of the peace was likely.

Cross Examination:—The 10 days Bamaratham happens on the last day of Yokadasi festival which is as important as Yokadasi, that night there will not be so many people. The crowd in the Mantapam and the neighbourhood will be not so large as 3000. I don't know how many there were in the mantapam. The procession starts not from the throne of the God, but at the end of the mantapam. I saw a gentleman on a pal south of the mantapam who was to receive honours in the procession. I mean to say that I did not turn to the mantapam to see how many people there were. It was dark. There were only a few lights in the mantapam. Light is generally kept with God I could have seen it I had turned to the north. I cannot say that I turned to the north, nor what crowd there was in the 1000 pillared mantapam. It is next to the pauda, but it extends a long way. To the southern side, there is a mantapam south of the pandal. I don't think there was a crowd in it. The crowd of 700 was within the pandal. The Vadagalais objected to the procession. I don't remember that they said it insulted their religious feelings. If I remember right, I sent for some of the Vadagalais who were in the crowd. I called for them and asked what their objection was. There were 12 or 20 of such people. I made no list of names and kept no record. It was 8 or 9 at night. I told them the procession was mamool. They left the place, so I did not think it needful to take their names. They did not use threats. They did not abuse any Tengalai. There was no altercation. I was talking to them. In 10 or 15 minutes, they came in a mob. At first, 40 or 50 afterwards 200. They cried that it was insulting to their feelings and that they were being beaten. They fell down to show that they were being beaten. They did not fall down simply to beg my assistance. About 10, if I remember right so far. Some were sitting, some falling, stopping and moving, as if they were being beaten. I did not see any of them beaten. It was pretence. It was not to plead pity but to show force and frighten me, they made a noise shouting. They did not threaten the Inspector from their manner when they objected to the procession. They showed that they were likely to use force. I don't remember their using words indicative of force. The Tengalai people stopped the procession and there was no altercation. I silenced them by telling them wait for the Magistrate. They would not leave the place; they said they would remain there. I silenced them by saying the District Magistrate would hear their case and render justice. 8 or 9 did not fall at my feet. They

at one but not at my feet they did not ask of me anything. They were not I think, as if they were asking a favour. I said to them "Who is beating you? Why do you do this?" (Of the Teogalals the Inspector pointed out one or two men holding sticks who they are temple wardens of pandal, these may have been those servants. It is for such servants to have sticks. I don't think any Brahmmins had sticks or other weapons. I did not notice weapons, except 1 or 2 sticks. There were, among the Teogalals a large number of Non Brahmmins nearly half of them, but I am not certain. The Non Brahmmins included Kavalgars and Kavaries. I don't remember silk weavers. I don't remember seeing Non Brahmmins among the Vadagalals. The Vadagalals were Brahmmins, there were few men known to me, there were no children and no women, there were few boys. I don't know, if there are Vadagalal silk weavers in Puttur. I have not noticed weavers of Puttur assembling at Srirangam in their festival at Srirangam. I did not notice a young musical, except that a crowd came to attempt to stop the procession.

I did not hold out to them any assurance that I would see the procession carried out next day. The Deputy Magistrate was not expected next morning. The Deputy Magistrate was not there that night. I sent for him but, meanwhile, I had stopped the procession and crown and he went away. He was Chennakesavulu Naidu, a Teogalal and Kavaral. I cannot say that he took interest in Teogalal matters. I cannot say that he took interest which everybody takes generally in religion. Some of the Vadagalals whom I send for, were those who signed the petition. I don't know whether they are leading me or not.

Q—How could you suppose that death could have been caused when there was nothing to indicate such a thing?

A—There is no knowing to what they will come when they begin to fight. Others, besides Brahmmins, were interested. I have heard of instances of Brahmmins fought with snakes, not in Srirangam; but not of their fights having resulted in death; but I have heard of there having been more, but not to my experience. Owing to the size of the crowd and the way in which they shouted and offered opposition, I thought they would go to the extent of causing death. The shout lasted for about 15 or 20 minutes. I thought that if I and the Inspector had not kept them from coming in contact with each other, they would have exchanged violence. We had 50 men present with us. We were able to maintain the peace with that force by stopping the procession. I left the place leaving Constables there. I stayed nearly an hour afterwards. I stayed from 6 in that evening till past 11 at night. The Inspector was asked to produce before the District Magistrate, such men as he could identify, and the District Magistrate selected six of them. I heard that the order, requiring these persons to give security, was issued by the High Court. The feelings of the people have become strong. Since the time when this Jeeyar came here in 1889 and was prohibited, they have become worse. Before that, they were very violent and wherever there were applications for processions, they were excited. Except in the application regarding the Iyal processions, I do not remember any trouble except that the Vadagalals complained one that an iron Teogalal Namam was put newly and a Vadagalal Namam was obliterated. The iron Namam was ordered to be removed — a Teogalal one, but there was no order that I remember about a Namam that was enlarged. I remember no instances except the Iyal procession when the parties exhibited party spirit. Their feelings became strong when the Jeeyar came in 1889. A petition was sent to me to restrain him, but I said I had no jurisdiction and sent it back. I don't know of any other petition between these 2 parties at that time or since being referred to me for report. I have never before that seen this Jeeyar visit the temple. I was not satisfied by my knowledge, enquiries and conversation that the Jeeyar's claim to have such privileges as he desired, was just, or that he had previously exercised them. I don't remember who were the petitioners. I may know Sriramaswengar by sight, but I don't know him by name. I have not seen this Jeeyar visit Anubala Matam. I have not seen any Madathipathis visit Srirangam during my tenure of office. I know Kumbakonam Sankaracharyar. I have not seen Singhi Sankaracharyar. Kumbakonam Sankaracharyar has elephants and insignia which bear Saira marks. I know Thiruvadathurai Pandaram who has elephant bearing Saira marks; also Dharmavaram Pandaram. They would

at temples followed by insignia on the 2 occasions, in which I saw them, they were followed and preceded by such insignia. They may not like to visit temples without it and would rather refrain from visiting any temple than go without it. I am not their disciple. I do not have allegiance to them. I respect them. If I were heard of a mutt, I would not go without insignia, but another man might not feel offence. Elephants are allowed to go to Srirangam Temple with Saira marks I think that, if the District Magistrate permits the procession, the Teugalais will object, and if there is only an ordinary force of police, they will cause a riot, but if there is a strong body of Police, they will not riot. If 10 or 20 of the Teugalais are bound over, there will be rioting.

By Court—Then also, I think, there must be a strong body of Police.

Cross-examination.—These Teugalais and Vadagalais talk to each other and intermarry and eat, until this question arises. The ill-feeling is in their religious matter. When this question arises, they divide themselves into two factions and would fight to such an extent as to result even in death. Even their own father-in-law, uncles, and brother-in-law or relations are not cared for. I have told you that there are no instances of death. I have seen Vanamamalai Jeeyar only when he came last time. The Police were there and the District Magistrate and the Superintendent and, so the affair was quite peaceable. The ill-feeling is as strong among Vadagalais and Teugalais; they would, as much, object to a Teugalai procession, as a Teugalai does to a Vadagalai. This Vanamamalai Jeeyar attempted to come 6 months before. I reported there would be a breach of peace and procession was stopped. Six months after he came again, his visit being allowed. The streets of Srirangam are public and all classes of people go on procession.

Re-examination—I don't remember whether the time of the Vanamamalai Jeeyar's visit was a festive occasion.

By Court—There are no traditions to my knowledge of this dispute, having existed for centuries. This only from the beginning of the present century that I have heard of frequent disputes.

(Signed) H. KANDASAMI

Read over and acknowledged to be correct.

(Signed) W. H. WELSH, District Magistrate.

4th August 1892.—Proceedings of the District Magistrate prohibiting Ahobila Jeeyar's procession.

Proceedings of the District Magistrate of Trichinopoly

Dated the 4th of August 1892

Miscellaneous Petition No. 7 of 1892.

Read—(1) Petition, dated the 27th May 1892, presented by Mr. W. Grant, Barrister-at-law counsel for Sriman Sadagopatri Srinivasa Yetundara Maha Desikar, the Jeeyar of Ahobila Math, requesting that the free exercise of the lawful rights of the Jeeyar may be secured by order that he be at liberty to go about the streets of Srirangam in procession with the insignia or Mutam mark on all his elephants, horses and other paraphernalia and with his disciples, followers or associates reciting Vedas, Prabandhas, Katiyams, &c as he and his predecessors in office used to do until prevented in December 1859.

2. This office Proceedings No. 366 dated 27—5—92, requesting the Superintendent of Police to report whether the request of the petitioner can be granted without the risk of a civil tumult, such as cannot be prevented by the ordinary Police Force of the Town.

3. Letter No. 982 dated 28—5—92 of the Superintendent of Police, reporting on the above petition, together with this office letter No. 375 (30—5—92) thereon, asking him to report whether it is advisable to move Government to issue a perpetual order under Section 144 C. P. C. in the Gazette.

4. Notice, dated 5th June, to the counsel for the petitioner to show cause why such a notice should not be issued

5. Letter No. 1118 dated 18-6-91 from the Superintendent of Police, forwarding the report of the Inspector of Police, Srirangam, with regard to the intended procession of the Ahobilam Jeayar and reporting that it is one by Government of a permanent injunction against the Jeay is very desirable. At the first hearing on the 24th June a petition was presented by the Vakil of persons opposed to Jeay. The Jeayar's Vakil objected to its being considered in turn enquiry. It was not considered and has not yet been read though it is among the records. At the desire of the Jeayar's Vakil the Police were called upon to begin.

Court witness Rathna Mudaliyar was examined and the Police then asked to be allowed to dispense with the other Court witnesses and to examine only Inspector Subbiah and Thavildar Kandassami Pillai. They on the conclusion of the examination of these two witnesses proposed to examine other witnesses. This was objected to by the Jeayar's Vakil. The Jeayar then examined nine witnesses and exhibits were filed on either side as recited at foot.

2. Court witness Rathna Mudaliyar says that it will be very unpleasant to the Tengalais if the Jeayar goes through the streets, with Vadagalai marks. "There is much party spirit. 'There are 7 walls of Srirangam Temple.' 'The streets through which petitioner wants to pass are within the 7 walls. There are doors in the gates. There are door keepers under my orders. The big Naika that is affixed to the Deity proper is Tengalai. The party spirit is general. It is shared by Naiks. They are not quite people, they will not be still if things are done which they do not like. There are more than 1000 who feel this not more than 5000 there are 8000.'"

3. The witnesses called by the petitioner give evidence that there is no ill feeling between the sects likely to lead to a breach of the peace. Thus the 1st witness says "when the Jeayar came last there was no objection. The Tengalais went without causing disturbance. I saw him (Jeayar) when he was going to the Matti. I don't know whether the Tengalais caused any disturbance about this procession, or whether they complained. I can't say whether the Tengalais approve of the views of this Jeayar or what proceedings they have taken against him."

Second witness says "My wife is a Tengalai. I have not so much as heard whether any respectable Tengalais objected to this procession. There was a suit in Coimbatore District but I don't know how it ended. I did not hear of any prohibition to carry water and recite Vedes."

This third witness is a Vakil, who conducted cases on behalf of Ahobila Matti and who for a time lived in a house belonging to it. He says "I have no more now to do with the house than that I recommended the tenant. As for whether I removed my furniture or not you may know best. You may judge whether I have anything to do with the house. I have my straw rick at that house. I used to pay Rupees $1\frac{1}{2}$ or sometimes 2 rent."

The 4th witness says "There is no disturbance now if Jeayar comes and there never has been any disturbance."

"There is no enmity between Tengalais and Vadagalais. They live amicably. I don't know of 7 or 8 Vadagalais being bound over in 1890 nor if Vadagalais were fined in 1874 and 1875.

5. This witness however gives evidence that there may be occasions for religious excitement. "If he (Utratawami) comes with a green umbrella we should object. My brother did not put in any petition but Utratawami's people objected to the temple authorities sending insignia to meet Vyasaraya. This petition of theirs was dismissed by the collector. Though these are public streets, since these insignia have been settled by kings, there will be affliction from misuse of them."

This witness explains however in re-examination "I will not riot, if Utratawami were to come against the custom of our people, I will complain. There was no disturbance about the Jeayar's procession in 1873 or 1899."

6. Sixth witness Pragnachari says about Vyasarayya "if they used such umbrellas we would not fight but the priests would fight."

7. Seventh witness says "regarding petitioner's procession water was brought on the head of an elephant with Vadagalai mark and the Mutt Music accompanied. I don't think any objection was raised or that any disturbance took place. I saw no disturbance even the last time. I saw some few Police Constables coming along. If he (Uratisswami) is to have his own umbrella, it will be objectionable. I applied to the District Magistrate that he should have the temple insignia and so it was ordered. I petitioned the District Magistrate to prevent any obstruction. He ordered that all the usual insignia (should be used) that day. It is temple authorities duty to honor all the Swamis. If they refused to send the insignia our feelings will be hurt. In 1883 May, I petitioned that Rangachari should not be permitted to conduct a festival of lyal procession in honour of the deceased Vadula Desika Rangachariar, a Tenguat Schalathar, and that if such a procession be allowed there would be a violent disturbance. This procession was stopped in consequence of a disturbance being anticipated. Other lyal processions in Srirangam of both Tenguat and Vadagalai were stopped on the ground that there would be a disturbance.

8. Though petitioner's witnesses say that the proposed procession of an Ahobila Jeayar of Tiruvannamalai is not an innovation and has occurred 3 or 4 or 5 or 6 times previously, and that there never was any disturbance or likelihood of one, yet from their evidence that a certain umbrella carried by Uratisswami would cause a fight and the like it seems reasonable to presume that there is bitter feeling between both the sects and that the opinion of these witnesses is by no means to be considered impartial or to be trusted.

9. It is preferable to accept the Thasidur's statement. "I am of opinion after 12 years' experience that in consequence of the feeling of the people there will be a breach of the peace if the procession is allowed. The Tenguat faction is the stronger. The Tenguats are mostly poor. Some of them only are respectable." The Police Inspector also gives evidence of the likelihood of disturbance. He describes how a Tenguat procession objected to by Vadagalais caused a disturbance which annoyed people unconcerned in the dispute. "It was a question of general interest. Many houses were shut up for fear of riot. Six Vadagalais were bound over and procession conducted that morning with the aid of 120 Police." He describes how the petitioner once previously introduced an innovation and very nearly caused a serious riot. "On 21st December 1889, the Jeayar was not allowed to have water carried on the elephant's head and Vedas being recited. I was directed to give effect to the order. The Jeayar went inside the Pagoda. When he returned I saw a Vadagalai marked elephant. Three or more Tenguats said 'this is against manool.' Anticipating disturbance I hurried on the procession."

10. It is clear that for an Ahobila Jeayar to go in procession with his insignia through those parts of the precincts of the Ranganadaswami Temple and fortress which are now called public streets would provoke the indignation of considerable number of persons interested in the temple. It appears from the evidence, oral and documentary, that this would be an innovation. The Police have filed as Exhibit E, the Judgment of the District Court in O. S. No. 7 of 1891 in which the petitioner sued for injunction and in which the 3rd issue was "whether Plaintiff has a right in common with other citizens to pass along the public streets in the manner alleged in the plaint on an elephant having his mutt mark, and in procession reciting Vedas, &c., and attended by his disciples". His passing along the streets in this manner would be distasteful to the Defendants in that suit, who were sufficiently interested in this very matter to go to law about it. There is no knowing how many more people of various ranks share this feeling.

11. The main point to be determined is whether there is an indefinite number of people at Srirangam who are likely to fight about it unless overarmed by a stronger force than the 15 men all told of the constabulary who are stationed there and who have so many other duties, that only 1 or 2 of them would be available to keep the peace at any given time. The

P. o. Inspector gives evidence that an extra force of 150 men would be required even if 32 Tangaas were bound over to keep the peace. I see no reason to doubt the correctness of his opinion. In the enquiry on this petition the people whom it is proposed to bind over are not represented; this is, therefore, a one-sided enquiry. Even if evidence taken in Court seemed sufficient to prove the likelihood of disorder, a Magistrate would of course still be responsible for the public peace and would not be justified in disregarding the opinions of the local Police officers merely on the ground that they had not brought forward evidence in Court in support of their views. In the present enquiry it is however clear from petitioner's witnesses' depositions alone that there is a feud between two large sections of the population which is at all times likely to cause civil tumult if certain unusual ceremonial acts are done.

12. It appears further that when by no means of bringing Police from other Districts and binding over the suspected rioters such ceremonies are performed the danger of future disorders is no whit diminished. I notice also that at times people of the Vadagalai sect have been offended by ceremonies. These circumstances distinguish the present question from those referred to in VI Madras page 221. To bind over all the adversaries and to carry out all proposed innovations by force would evidently be to go beyond the measures which the High Court lays down as appropriate M. P. 220 of the above ruling.

13. Because a citizen of Tiruvallur wishes to parade certain insignia in the neighbourhood of Ranganadawamai Temple, it is suggested by his counsel that an indefinite number of the citizens of Srirangam are to be bound over to keep the peace. The evidence shows that the comfort of other citizens who are not interested in the ecclesiastical question would be disturbed, even if a Magistrate bound over every Pongalai within six miles of Trichinopoly, a good number of the constabulary would have to be diverted from their legitimate work to come and see that no one forfeited his recognizance and to keep order in the town.

14. Plainly the grant of petitioner's request would be oppressive to his fellow citizens; and it must be refused. Petitioner has not shown cause why the local Government by Notification in the Official Gazette should not direct that an order made to him under Section 144 Criminal Procedure Code to abstain from the proposed act be perpetual.

15. There is another reason why petitioner's prayer should not be granted. He asks for an order "that he be at liberty to go about the streets of Srirangam in procession with the insignia or Mutam mark on all his elephants, horses and other paraphernalia and with his disciples, followers and other associates reciting Vedas, Prabandhas, Katyams, &c." It is not stated to whom the order should be issued. The law does not appear to justify the issue of an order which is not emergent, otherwise than after notice to persons likely to be affected adversely by it. This petition being for an order not in accordance with Section 144 Criminal Procedure Code, must be rejected.

4-8-92. (Signed) W. H. WELSH,

District Magistrate.

(True copy)

(Signed) A. KRISHNASWAMIAIYAR,

Deputy Collector.

5th September 1892—Revision petition to the High Court against the above.

Memorandum of criminal Revision case.

Under Sections 435 and 439 of Criminal Procedure Code

Before the District Magistrate of Trichinopoly, M. P. No. 7 of 1892.

Before the High Court of of Madras, Criminal Revision case No. 438 of

In the Court of 1st Instance. In the High Court.

Sreeman Sadagopa
Srinivasa Yathindra
Maha Desikar, the Jeeyar
of the Ahobila Matam

Petitioner.

Petitioner.

The petitioner above named begs to apply to the High Court at Madras for revision of the proceedings of the District Magistrate of Trichinopoly, dated 4th August 1892, for the following reasons:—

1. The Magistrate failed to exercise jurisdiction vested in him in law and misunderstood the object and purposes for which his interference was sought.
2. The evidence established that the petitioner sought to enforce legal rights which certain persons under the Magistrate's jurisdiction intended to resist, and the Magistrate should, therefore, have passed orders to secure the exercise of such rights.
3. The mere facts that certain persons were likely to interfere with such rights and thereby possibly disturb the public peace was no ground for the Magistrate to refuse to interfere and protect the rights claimed.
4. The petitioner's rights as Jeeyar and as a citizen were established and should have been protected by the Magistrate's order.
5. The Magistrate has failed to discharge his duties under chapter 8 of the Criminal Procedure Code in not taking security from persons alleged to be likely to commit a breach of peace in opposition to petitioner's legal rights.
6. The Magistrate's proceedings are illegal and not in accordance with law.

5th September 1892.

(Signed) W. GRANT, Counsel for Petitioner.

8th December 1892—Proceedings of the High Court against the Jeeyar.

In the High Court of Judicator at Madras. Thursday, the eighth day of December, one thousand eight hundred and ninety two. Present. The Honorable S.r Arthur J. H. Collins, Kt. Chief Justice and the Honorable Mr. Justice Handley.

Criminal Revision Case No. 438 of 92. (Criminal Revision Petition No 202 of 1892) Sreeman Sadagopa Srinivasa Yathindra Maha Desikar, the Jeeyar of the Ahobila Matam Petitioner.

Petition under Sections 435 and 439 of the Criminal Procedure Code, praying the High Court to revise the order of the District Magistrate of Trichinopoly in his Proceedings dated the 4th August 1892.

This Petition coming on for hearing. Upon perusing the Petition and the records submitted in accordance with the order of this Court, dated 8th September 1892, and upon hearing the arguments of Messrs. H. G. Wedderburn and W. Grant, counsel for the Petitioner and of the Ag. Public Prosecutor and Mr. T. Rangachariar Vakil contra the Court made the following.

ORDER — We think the Magistrate was quite right in refusing to make any order upon the Petition presented to him. That Petition asked for an order securing a certain right which the Petitioner alleged he had in connection with a certain procession. This right rests at present entirely upon Petitioner's assertions and has not been established by any judicial decision. There is no provision of the Criminal Procedure Code under which a Magistrate can properly adjudicate upon such a matter. It is suggested here that the Magistrate should have passed orders under Section 107 or 144 of the Criminal Procedure Code. It appears to us that neither Section is applicable. Until the right claimed by Petitioner is established the Magistrate ought not to make any declaration upholding it and as to binding over certain members of the opposing sects not to cause a breach of the peace such an order is not asked for in the Petition and we do not see that anything is alleged which would justify an order. On a proper application to the Magistrate we have no doubt that he will act under Section 107 if he considers it necessary for the preservation of the Public peace. We decline to interfere and dismiss the petition.

By the Court.

(Signed) H. W. FOSTER, Registrar.

16th December 1890—Plaint in Ahobila Jeeyar's original suit about his right of entry into Srirangam with his own insignia.

To

THE DISTRICT COURT OF TRICHINOPOLY.
Original Suit No. of 1891.

Plaintiffs.

versus.

Defendants.

Sreeman Sadagopa Sree Sreenivasa
Yadunthra Maha Desikar Avergai, Head
of Sree Ahobilam Mutt.

1. Krishniengar.
2. Ramanuja Iyengar.
3. Semivasa Iyengar.
4. Kristniengar.
5. Satakoparicogar.
6. Venkatachariar.
7. Tirumalachariar.
8. Kristnaswami Alogar.
9. Aiyadorai Alogar.
10. Venkatachariar.

Plaint.

Under Sections 43—50 of the Code of Civil Procedure, the plaintiff above-named states as follows : —

1. The Uthra street, Chitra street and Adaiyavalanjan street in the Town of Srirangam within the jurisdiction of this Court are common to all classes of people and are public ones.

2. They are attached to the said Srirangam Municipality. On the sides of the said streets, people of all religion have erected dwelling houses &c, and reside in them : and Mutts have been founded for several Matadhipatis : and they have been enjoying the said streets with all rights.

3 It has been the custom of my predecessors, the heads of the Mutt, whenever they came to Srirangam to go in procession to Ahobila Mutt which has been existing for a long time in east Uthra street and to the temple to worship Sri Ranganadhaswam through the public streets of the said town with elephant and all kinds of insignia bearing the mark of my Mutt, and with disciples reciting Vedas, Prabandhams and Katyams &c.

4 When I came to Srirangam in the month of November 1889 last, I went to my Mutt through the said public streets with elephant and all other insignia bearing the mark of my Mutt and disciples reciting Vedas, Prabandhams and Katyams &c., as usual as was done by my predecessors who were heads of the Mutt. Further, as usual I went to the temple on two occasions—on the 5th November and on the 20th December last and worshipped the Swami and returned. The defendants have consented to the same.

5. While so, the defendant's who are haters of Vadagalai sect having fraudulently and illegally presented petition with the evil intention of preventing the Tirumanjanam (water) from being brought from the Cauvery and Kolarun to my Mutt on the elephant bearing the said Mutt-mark through the said public streets according to the custom continued from the origin of the said Mutt for the worship of the idol Sri Lakshmi Narasimha Swamy always kept with and worshipped by the Head of Ahobila Mutt, and my disciples from reciting Vedas, Prabandhams and Katyam &c., when I go to and return from temple and Mutt &c., with elephant and all other insignia bearing my Mutt-mark, through the said public streets, the same have been directed to be stopped by District Magistrate of this District and the Deputy Magistrate of this Division on the 18th September 1889 and on the 30th of the said month. The Defendants have no right whatever to present petition and stop them so

6. The said orders are illegal and prejudicial to the long standing custom and my right

7. As the said streets of Srirangam are public and common to people of all religions, I have a right to go in procession through the said streets with my disciples and elephants and other insignia with the Mutt-mark and also to bring the Tirumanjanam water on the head of the elephant bearing my Mutt-mark.

8. Owing to the wrongful acts of the defendants, [1] having been prevented, I could not worship Sri Ranganada Swami during Vaikunda Yekadasi Utsavam [festival] and further, I have sustained loss of position, honor, and loss of property as mentioned here below.

9. The cause of action for this has arisen on the 18th and 30th December 1889 in Srirangam.

It is therefore prayed that the Court may be pleased to pass a decree granting permanent injunction restraining the defendants from preventing me, whenever I come to the said Srirangam, from going to and returning from my Mutt &c., and the said temple of Sri Ranganadha Swami through the said streets with elephant and all other insignia bearing mutt-mark and disciples reciting Vedas, Prabandnam and Katyams &c., as usual; and from bringing Tirumanjanam water upon the elephant bearing my mutt-mark, from the Cauvery and Kolarun, as usual; and though the loss of honor and property sustained by me by the wrongful acts of the defendants is one of a large amount awarding damages as mentioned below according to the defendants' circumstances;

directing the defendants to pay me the costs of this suit and granting such other reliefs which to the Court may seem proper and which the nature of this case may require.

(Particulars of valuation).

Out of rupees 15,400 the amount which accrued, at rupees 350,	Rs.	A.	P.
the expenses of my Mutt per day, for 44 days from the 5th November			
1889 to 18th December 1889 when I remained in Srirangam, rupees			
18 600; the amount not required by me being deducted, the remaining			
amount of loss due to me	1800	0	0
Amount of damages for loss of honor	1003	0	0
Total amount of damages.	2800	0	0

Valuation for bringing Tirumanjanam water to my Mutt from the Cauvery and Kolaron on the elephant bearing my Mutt mark through the streets	100	0	0
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Valuation for my disciples reciting Vadas, Prabandhams and Katyam &c., and for the elephant and all other insignia bearing Mutt-mark accompanying me through the said streets whenever I pass through the said streets... ..	100	0	0
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Total amount of valuation.	3000	0	0
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16th December 1890.

(Signed) Sri Satakopa Sri.

(Signed) _____,

Pleader.

(") _____,

Pleader.

(Here enter verification)

24th December 1890. (Signed) Rig. Swamy Iyengar.

(") Sri Satakopa Sri.

Statement of the Defendants in the above case.

IN THE COURT OF THE DISTRICT JUDGE AT TRICHINOPOLY.

Original Suit No. 7 of 1891.

Plaintiff.

Versus:-

Defendants.

Sreeman Sadagopa, Sree,
Sreenivasa Yadindra
Maha Desigar Avergal.

Krishna Aiongar and 9 others.

Written statement presented under Section 110 of the Code of Civil Procedure.

1. The suit is not at all maintainable in law.

2. The defendants are informed, and they do believe that the plaintiff is not the legally constituted Jeeyar of the Abohilam Mat and he is therefore incompetent to sue as the Mattanipathi of the said Mat.

3. The plaint discloses no valid cause of action as against these defendants. The order of the Magistracy referred to in the plaint was passed under the discretionary power vested in it under Section 144 of the Code of Criminal Procedure for preventing breach of peace, riot etc. The said order cannot therefore give any cause of action to plaintiff to sue the defendants for damages.

4. The allegations contained in paras 1 and 2 of the plaint are not quite correct. The streets within the Supthaprakaram of Sri Ranganathswami Temple at Srirangam are part and parcel of the said temple and belong to the same.

5. The averments contained in para 3 of the plaint are completely false. The Abohilam Jeeyar has no right to go in procession through the streets of Srirangam within the Supthaprakaram in the manner stated in para 3 of the plaint. It has been the immemorial custom and usage in Srirangam that the Tengalai Brahmins alone should recite Vedas and their mantrams and observe all their rituals within the Supthaprakaram of the said temple, inasmuch as the said temple exclusively belongs to the Tengalai Brahmins and they have the exclusive right to dictate all rituals and ceremonies to be observed within the precincts of the said temple as recognised by various judicial decisions. Neither the Abohilam Jeeyar nor the Vadagalais have any right whatever to recite Vedas, Prabandams or their mantrams etc. within the Supthaprakaram of the said temple contrary to the wishes and to the annoyance of the Tengalai Brahmins.

6. The right claimed by the Plaintiff to enter into the Supthaprakaram of the Srirangam temple in the manner alleged in the plaint is illegal, opposed to all former practice and is calculated to wound the religious feelings of the Tengalai community. The said right has further been forbidden by a long course of decisions and Magisterial orders which still remain in force.

7. The allegations contained in para 4 of the plaint are not true. The plaintiff when he first made his entry into Srirangam and went to the temple of Sri Ranganathaswami to pay homage to the Deity and receive his usual honours, his (plaintiff's) conduct was in accordance with the immemorial custom (i. e.) he did not go in procession with his elephants and insignia wearing any Vadagalai marks and accompanied by his disciples or any other Vadagalai Brahmins reciting Vedas, Prabandams or Kalyams. Subsequently the plaintiff in collusion with the Vadagalai Brahmins of Srirangam whose hostility to the Tengalais is notorious and who always seek for an opportunity to acquire new rights to themselves in violation to the established and long recognised rights of the Tengalai community, has wilfully and with an intent to create annoyance and wound the religious feelings of the aforesaid Tengalai community committed and attempted to commit various illegal and wrongful acts likely to create serious riot and danger to human life. Thereupon the local Magistracy after a due and careful enquiry into the whole matter passed proceedings and issued the orders referred to in the plaint. The said orders are just and legal and are in consonance with the long course of judicial decisions and immemorial usage.

8. The allegations contained in para 5 of the plaint are not true. The rights claimed by the plaintiff in the said para are new and opposed to the various decisions of Courts and long established usage. The plaintiff having introduced and attempted to introduce the said innovations and exercise the said rights, the local Magistracy most properly and rightly issued the orders referred to in the plaint strictly forbidding the plaintiff to abstain from doing any acts mentioned in the said orders. The defendants simply brought to the notice of the Magisterial and Police authorities the various illegal and wrongful acts which the plaintiff had committed and attempted to commit, with a bona-fide intention to enable the said authorities to adopt proper measures to prevent serious riot and danger to human life.

9. The Plaintiff sustained no damages whatever in consequence of the alleged acts on the part of the defendants. The damages claimed are too remote and unsupportable. They are also excessive. The plaintiff's claim in respect thereof is also barred by lapse of time.

10. The plaintiff is not entitled to all or any of the reliefs claimed in the plaint. The defendants therefore pray that the suit may be dismissed with costs.

We, the defendants, do declare that what is stated above is true to the best of our knowledge and information.

(Signed) _____, District Judge

5th February 1892 — Decree in the above case dismissing the suit.

DECREE.

IN THE COURT OF THE DISTRICT JUDGE AT TRICHINOPOLY.

PRESENT:—H. H. O'FARRELL Esquire, District Judge.

Original Suit No. 7 of 1891.

Plaintiff.

Sriman Sadagopa Sri
Srinivasa Yathindra
Maha Desikar Aver-
gal, Head of the Sri
Ahobila Mutt at
Tiruvallur.

Versus:—

Defendants

1. Krihua Iyengar.
2. Ramanuja Iyengar.
3. Srinivasa Iyengar.
4. Krishnalingar.
5. Sadagopa Iyengar.
6. Venkatachariar.
7. Tirumalachariar.
8. Krishnasami Iyengar.
9. Iyathurai Iyengar.
10. Venkata Chariar.

Claim for a perpetual injunction and for damages.

Valuation of suit is Rupees 3,000—0—0.

This cause coming on for final hearing on the 25th day of January 1892 before me in the presence of Messrs. N. Subramaniam Barrister-at-Law, S. Raghava Iyengar and R. Narasingam Iyengar, Pleaders on the part of the plaintiff, Messrs. Raja, T. Rama Row on the part of 1, 2, 5 and 10 defendants, S. Krishnamachariyar and T. Sridhara Row, Pleaders on the part of the defendants 1, 2, 4, 5, 6, 7, 8 and 10, the 3rd defendant having been declared *ex parte* and the 9th defendant having been exonerated; this Court doth hereby order and decree that this suit be, and the same hereby is, dismissed and that each party do bear his or their own costs.

(Here enter costs of suit).

Given under my hand and the seal of the Court, this 5th day of February 1892.

(Signed) H. H. O'FARRELL, District Judge.

5th February 1892— Judgment in the same case.

IN THE DISTRICT COURT OF TRICHINOPOLY.

PRESENT:—H. H. O'FARRELL Esquire, District Judge.

Original Suit No. 7 of 1891.

Plaintiff.

Sriman Sadagopatri
Srinivasa Yathindra Maha De-
sikar Avergal.

versus

Defendants

Krishna Iyengar and 9
others.

This cause coming on for final hearing, the Court delivered the following

JUDGMENT.—

Suit for a perpetual injunction and damages for loss of position &c.

It is alleged in the plaint that the Ura, Chithra, and Adayavalayan streets of Srirangam are common to all classes of people and are public ones, that on the sides of the streets, people of all religions have erected dwelling houses and reside in them and Mutts have been founded for several Mathas, that it has been the custom of his (plaintiff's) predecessors, (the heads of the Mutt) whenever they came to Srirangam, to go in procession to Ahobila Mutt existing in East Ura street and to the temple to worship Ranganathaswami through the public streets of Srirangam with elephant insignia and with Mutt-mark and with their disciples reciting Vedas, Prabandams and Katyams, that when plaintiff came to Srirangam in November 1889, he not only went to his Mutt in procession through the public streets of Srirangam with elephants, insignia, Mutt-mark and disciples reciting Vedas, Prabandams and Katyam but also went to Ranganathaswami's temple on two occasions (i. e.) 5th November and 20th December 1889; that defendants have been consenting to the same; that it has been the custom to bring water from the Canvey and the Kolaru on the head of the elephant with the Mutt-mark in procession through the public streets of Srirangam attended with plaintiff's disciples reciting Vedas, Prabandams and Katyam to his Mutt to bathe his puja idol, that defendants who are the holders of the Vadagalai sect with a bad intention to prevent plaintiff's disciples from reciting Veda, Prabandam and Katyam put in a petition fraudulently and illegally to the District Magistrate who issued a prohibitory order to plaintiff on the 18th December 1889 and Deputy Magistrate of the Division who issued order on the 30th December 1889; that the defendants have no right whatever to put in the petition and prevent the plaintiff; that the said orders are illegal and prejudicial to the long standing custom and right of the plaintiff; that as the said public streets of Srirangam are public and common to people of all religions, he has a right to go in procession through the said streets with his disciples and elephants and other insignia with the Mutt-mark and also to bring the Tirumanjanam water on the head of the elephant, that plaintiff has sustained loss of position, honor and loss of property by the said wrongful acts of defendants, and that cause of action arose on the 18th and 30th December 1889 at Srirangam.

8. The Defendants 1, 2, 4, 5, 6, 7, 8 and 10 contend that the suit is not at all maintainable in law that they are informed and do believe that the plaintiff is not the legally constituted Jeayar of the Ahobila Mutt and he is therefore incompetent to sue as the head of the said Mutt that the plaint discloses no valid cause of action as against these defendants; that the orders of the Magistracy referred to in the plaint were passed under the discretionary power vested in them under Section 144 Criminal Procedure Code, and the said orders cannot therefore give any cause of action to plaintiff to sue them (defendants) for damages; that the allegations contained in paras 1 and 2 of the plaint are not correct, that the streets within the Supthaprakaram of Sri Ranganathaswami's temple at Srirangam are part and parcel of the same, that the Ahobila Jeayar has no right to go in procession through the streets of Srirangam, within its Supthaprakaram, that neither the Ahobila Jeayar nor the Vadagalais have any right whatever to recite Vedas &c., within the Supthaprakaram of the said temple which exclusively belongs to the Tengalai Brahmans who alone should recite Vedas &c., and the sole dictators of all rituals and ceremonies within its precincts, that the right claimed by the plaintiff is illegal, opposed to former practice and forbidden by a long course of decisions and Magisterial orders now in force; that Plaintiff when he first entered Srirangam and went to the temple his conduct was in accordance with the immemorial custom (i. e.) he did not go in procession with his elephants and insignia and accompanied by his disciples reciting Vedas &c., that subsequently, when plaintiff in collusion with the Vadagalai Brahmans of Srirangam conspired and attempted to commit various illegal and wrongful acts likely to create serious riot and danger to human life, the local Magistracy passed proceedings and issued the plaint mentioned orders; that the said orders are just and legal and are in consonance with a long course of judicial decisions and immemorial usage; that the defendants simply brought to the notice

of the Magistral and Police authorities the various illegal and wrongful acts of plaintiff with a bona fide intention to enable the said authorities to take proper measures and prevent riot and danger to human life, that in consequence of that plaintiff sustained no damages, that the damages are remote, unsustainable and also excessive, and that plaintiff's claim in respect thereof is also barred by time. The 3rd defendant was placed *ex parte* and 9th defendant exonerated from the suit.

The following issues were framed. —

1. Is the suit legally sustainable?
2. Has the plaintiff any cause of action against the defendants?
3. Is the plaintiff the duly constituted Jesyar of the Ahobilam Mutt and are defendants competent to raise the plea?
4. Whether plaintiff has got the right to go to his Mutt, temple with all honours as alleged in para 3 of the plaint along the streets within the town of Srirangam?
5. Whether the plaintiff proceeded to the temple in November, December 1889, in the manner alleged by him and whether the defendants acquiesced in the same?
6. Whether plaintiff is entitled to recover any damages or are the damages too remote?
7. If plaintiff is entitled to damages what is the amount and which defendants are liable to for them?

4. At the hearing of the suit Mr. N. Subramaniam plaintiff's Counsel pointed out that he did not claim to be entitled to do the acts specified as Jesyar of the Ahobilam Mutt, but rested his case on the common law rights of any subject to use the public streets in a lawful manner. The issues were accordingly amended by striking out issues 3, 4 and 5 and adding a new issue which runs thus as issue No. 3.

Whether plaintiff has a right in common with other citizens to pass along the public streets in the manner alleged in the plaint, on an elephant bearing his Mutt mark, and in procession reciting Vedas &c, and attended by his disciples?

Issues Nos. 6 and 7 become respectively issues Nos. 4 and 5.

5. It is argued by the defendants that there is no cause of action. The plaintiff sues the defendants for having procured by fraudulent means, the nature of which is not stated, an illegal order, infringing his rights, whereas the order was once passed under Section 144 Criminal Procedure Code on grounds of public policy and to prevent a riot which the Magistrate anticipated would ensue if the plaintiff did the acts he now seeks to be allowed to do. It is also pointed out that the frame of the suit is wrong. Plaintiff asks for an injunction prohibiting the defendants from interfering with his supposed rights, whereas this Court could have no power to issue an injunction which would have the effect of interfering with the powers reposed in the Magistracy for the preservation of the public peace. It is also pointed out that under the provisions of Section 144 Criminal Procedure Code the order passed by the District Magistrate expired long before the date on which plaintiff brought his suit, and on that ground also he would have no cause of action.

6. Plaintiff's Counsel admits that he cannot contend that the District Magistrate's order was illegal, but he says it denied his right to do the acts alleged, and therefore he had a good cause of action against the persons procuring it. Unless his right to do the acts in question is determined the same question will arise again from time to time, and the District Magistrate will prohibit the acts in question on grounds of public policy. He apparently admitted that his suit should have been for a declaration rather than an injunction and asked that the plaint might be amended in that sense.

7. The proceedings of the District Magistrate dated 18th December 1889 were referred to in argument on both sides. They run thus:—

"Proceedings of the Ag District Magistrate of Trichinopoly, dated the 18th day of December 1889.

"Read the following papers:

1. Letter No. 415 of 4-12-89 from the Deputy Magistrate Trichinopoly Taluk recommending a notice issued under Section 144 Criminal Procedure Code to Ahobila Jeeyar prohibiting him from performing certain acts proposed by him against custom as they are likely to cause a breach of the peace together with its enclosures.
2. Letter from the Superintendent of Police, dated the 17th and 18th Instant

ORDER.

"It appears from the Deputy Magistrate's letter and from the report of the Police, that there is some fear of a breach of the peace. The matter is therefore one which the Magistrate may take cognizance of under Section 144 Criminal Procedure Code.

"2. It appears also from the enclosures to the Deputy Magistrate's letter, giving an account of former quarrels on the same subject, that the proceedings of the Vadagalai faction are contrary to custom, and that such proceedings have been prohibited on former occasions, notably by the then District Magistrate, Mr. Pennington in 1873.

"3. The Ag District Magistrate therefore decides in the interests of the public peace, to prohibit the Ahobila Jeeyar from doing the acts objected to by the Tengalais. An order under Section 144 Criminal Procedure Code will be issued to that effect.

"4. This order will not affect the rights of the Ahobila Jeeyar or his faction, if any such rights exist. If they have a right to perform the acts now forbidden, they are at liberty to file a suit in the Civil Court, against the Tengalai faction, to establish such right, and if they there get a decision in their favour, their right so established will be supported by the Magistracy, in the event of a future dispute." I do not find in these proceedings any denial or infringement of the plaintiff's right, as a citizen, to use the public streets "in a lawful manner and on all lawful occasions" or any allegation—that he was not entitled if he chose as a matter of abstract right to parade the streets in the manner he now wishes to do. All that the Magistrate decided was that on the particular occasion to allow the exercise of that right would be detrimental to the public peace and would probably cause a riot and he therefore by a temporary order under Section 144 Criminal Procedure Code prohibited it.

8. It is quite true that the District Magistrate goes on in para 4 to recommend the plaintiff if he have any rights to sue for their establishment in the Civil Courts. But that plaintiff refers as the contract shows to rights which the plaintiff claimed or the Magistrate supposed him to claim, not merely as a citizen but as Ahobila Jeeyar. Now the plaintiff does not claim any special right as Ahobila Jeeyar. His position as I understand is that any citizen who holds a religious office is entitled to parade the public streets wearing the insignia of his office. I cannot for an instant imagine that the District Magistrate, after the decision in the well known Salem case, could possibly be ignorant of so clear a proposition of law as that of a citizen's right to use the public streets in a lawful manner and on all lawful occasions.

9. If therefore the plaintiff were merely seeking for a declaration of his abstract right to do the acts set out in his plaint (subject to the discretion vested in the Magistracy for the maintenance of the public peace) there would be no difficulty in granting him a declaration to that effect. I observe that the defendants deny now that the streets are public and say that they are the private property of the Temple. They are not the authorities of the temple and have no right to set up such a plea. If the District Magistrate's order had in any way turned on the question whether the streets were the private property of the temple, I would have considered whether an issue should not be raised, to decide that question. But there is no suggestion that it proceeded on any such ground and the question could not be effectually decided in a suit like the present to which the trustees of the temple have not been made parties.

10. What the plaintiff wants in this suit is not a declaration of his abstract right, but an injunction. Now I cannot give him an injunction unless he shows not only a right, but on infringement of it by the defendants. The District Magistrate decided on the special occasion that to allow plaintiff to do the acts complained of was inexpedient in the interests of the public.

the peace. He had jurisdiction to pass that order. The plaintiff's Counsel has cited no case to show that an action will lie against a person who obtains from a Magistrate an order in a matter when that Magistrate had jurisdiction. In the well known Salem case the Magistrate's order was *ultra vires*. In the present case it is not. That makes all the difference. Supposing that the plaintiff alleged that the defendants falsely represented to the District Magistrate that the acts would cause a riot, whereas in reality they would not have been likely to do so even then I doubt whether a Civil Court would have power to interfere and decide whether the Magistrate judged rightly or wrongly as to the probability of a tumult ensuing on the performance of the acts. The Civil Courts are not responsible for the maintenance of the public peace and ought not rightly to usurp the powers of the Magistracy in such matters. But I am not required to determine any such issue in the present case. The plaintiff's Counsel has not mentioned for a moment to contend that the exercise of the plaintiff's rights in the manner asked for would not have provoked a riot.

11. Then what is the plaintiff's cause of action? Simply that the defendants from evil motives induced the District Magistrate to take proper measures for the preservation of the public peace? I am not concerned with their motives. Then what am I asked to do in this action to prohibit them by an injunction from moving the District Magistrate on future occasions to take necessary measures to preserve the peace? Or to prohibit them from doing so unless on due circumspection they can conscientiously say that their action is prompted by pure public spirit? To state the supposed cause of action is to show that is no cause of action at all.

12. There is another ground on which it seems to me that an injunction could not be granted in the present case. The Magistrate's order had expired long before the suit was brought and the plaintiff could not apprehend any present injury to his rights at the time the plaint was presented. I could not assume that on a future occasion there would be any reasonable likelihood of the exercise of the rights in question being prohibited without which reasonable apprehension the suit would not lie. I have no doubt that should the occasion arise again, the Magistracy will give the plaintiff's wishes due consideration and make every endeavour to sustain him in the exercise of his legitimate rights subject to their paramount duty of maintaining the public peace.

13. For those reasons I find that plaintiff has no cause of action and dismiss the suit. I doubt whether I have any power to allow an amendment of the plaint which would convert a suit for an injunction into one for a mere declaration of plaintiff's rights, and in the present case—I should not think it advisable to exercise the power supposing that I have it.

14. The defendants have vexatiously denied the rights of the Plaintiff to the Jeyarship of the Anubalam Mutt. That was a matter that in no way concerned them and was not necessary to be raised at all; much less should they have pressed for an issue. For those reasons in dismissing the suit, I direct that each party pay their own costs.

(Signed) H. H. O'FARRELL,

District Judge.

TRICHINOPOLY
District Court,
5th February 1892.

13th July 1892—Memorandum of Appeal to the High Court in the said case.

MEMORANDUM OF APPEAL.

Before the District Court of Trichinopoly,

Original Suit No. 7 of 1891.

Before the High Court of Judicature at Madras,

Appeal Suit No. 111 of 1892.

In the Court of
1st Instance.

In the High
Court.

Sriman Satagopa Sri Srinivasa
Yathindra Maha Desikar Avergal,
Head of the Sri Abobila Mutt,
residing at Tiruvallur.

Plf.

Appl.

VERSUS

- | | | | | |
|----|-------------------------|---|---------------|----------------|
| 1 | Krishna Aiyangar. | } | <i>Defts.</i> | <i>Resp's.</i> |
| 2 | Ramanna Aiyangar. | | | |
| 3 | Srinivasa Aiyangar. | | | |
| 4 | Krishna Aiyangar. | | | |
| 5 | Satagopa Aiyangar. | | | |
| 6 | Venkata Chariar. | | | |
| 7 | Tirumala Chariar. | | | |
| 8 | Krishnaaswami Aiyangar. | | | |
| 9 | Iyathora Aiyangar. | | | |
| 10 | Venkata Chariar. | | | |

The Plaintiff abovenamed appeals to the High Court at Madras, against the decree of the District Court of Trichinopoly, dated 5th February 1892, for the following reasons —

1. The plaint discloses a good and sufficient cause of action.

2. The defendants have denied that plaintiff is the legally constituted Jeeyar and therefore say that he is not entitled to the exercise of the rights claimed by him and the defendants have further maliciously and without reasonable or probable cause interfered with plaintiff's rights by putting the Magistracy in motion and threatening a Breach of Peace, if plaintiff exercised his rights. The plaintiff was therefore entitled to the declaration sought by him as well as to consequential relief.

3. The determination of the nature and extent of plaintiff's rights was rendered necessary by defendants' denial thereof and in order to seek the Magistracy to assist him in the future in the protection of plaintiff's rights. The plaintiff was therefore entitled to sue for a declaration.

4. The plaintiff's cause of action has been misapprehended by the Lower Court and is not correctly stated in the Judgment paragraphs 11 and 12.

5. If plaintiff's cause of action as stated in the plaint was not a sufficient and legal cause of action, the Lower Court was wrong in not allowing or directing the necessary amendment and such amendment would not have converted the suit into a suit of a different character so as to contravene the provisions of the Code of Civil Procedure.

6. The suit should be remanded for hearing on its merits as to plaintiff's rights and defendants' infringement thereof and not have been dismissed on a preliminary point.

Dated the 13th day of July 1892.

(Signed) W GRANT,
Barrister-at-Law,
Counsel for Plaintiff (Appellant).

**16th November 1893.—Decree of the High Court in the above case.
dismissing the Appeal.**

Memo of ground of objection.—Because the Lower Court was wrong in not having allowed the Defendants' costs.

Decree. This appeal coming on for hearing. Upon perusing the grounds of Appeal, the Memo of objections put in by 1st, 2nd, 4th, 5th and 6th Respondents, the Judgment and Decree of the Lower Court and the material papers in the case and upon hearing the arguments of Mr W. Grant, counsel and Mr. N. Narayana Iyengar, Vakil for the Appellant and of Mr T. Rangachariar, Vakil for the 1st, 2nd, 4th and 6th Respondents and the other Respondents not appearing in person or by counsel this Court doth order and decree that the decree of the Lower Court be, and the same, hereby is, confirmed and this appeal dismissed, and this Court dismissing the Memo of objections doth further order and decree that Appellant do pay to 1st, 2nd, 4th, 5th and 6th Respondents Rs. 150—9—6 for their costs of this appeal.

Memorandum of costs.

1st 2nd, 4th to 6th Respondants (1st, 2nd, 4th to 6th Defendants' costs.)

	Rs.	As.	P.
Stamp for Vakaltuamah	2	0	0
Pleaders fee on Rs. 3000	150	0	0
One Printed copy purchased	7	9	6
	159	9	6

To be paid to the 1st, 2nd, 4th to 6th Respondants (1st, 2nd, 4th to 6th Defendants)
by the Appellant (Plaintiff.)

(Signed) A. T. FORBES,

Dy. Registrar.

**16th November 1893—Judgment of the High Court in the same suit
dismissing the Appeal**

IN THE HIGH COURT OF JUDICATURE AT MADRAS.

Thursday the sixteenth day of November, one thousand eight hundred and ninety three

Present:—

The Honorable Sir Arthur Collins Kt, chief justice, and The Honorable Mr. Justice
Sheppard

Appeal No. 111 of 1892.

Sriman Sadagopa Bri Srinivasa
Yathindra Maha Desikar Avergal,
Head of the Sri Alobila Mutt.

} Appellant.
(Plaintiff).

1. Krishna Iyengar.
2. Ramannuja Iyengar.
3. Srinivasa Iyengar.
4. Krishna Iyengar.
5. Sadagopa Iyengar.
6. Venkatachariar.
7. Shrinivalachariar.
8. Krishnasami Iyengar.
9. Yathurai Iyengar.
10. Venkatachariar.

} Respondants.
Defendants.

Appeal against the Decree of the District Court of Trichinopoly in Original Suit No 7
of 1891.

This appeal coming on for hearing the Court delivered the following

Judgment.—It is quite clear that the Plaintiff could not be entitled to an injunction.

The plaint does not ask for a declaration and we are not prepared to say that a decree could be given in such a case as this even if it were asked for. It is clear that as it is not stated in the plaint, it was never alleged at the hearing that the order was obtained by any fraud practised on the Magistrate, there being in fact to the knowledge of the Plaintiff no reasonable cause for apprehending a breach of the peace.

We do not think the case is one in which an amendment should be allowed.

The appeal is dismissed with costs and the Memo of objections dismissed.

By the Court.

(Signed) A. T. FORBES,

Deputy Registrar, Appellate side.

10th January 1890—District Magistrate in favour of Tengalais'
Brahmaratham.

Proceedings of the Acting District Magistrate of Trichinopoly.

Dated 10th January 1890.—Read again Petition, dated the 9th instant, from Nadamun Ranga Iyengar and others of Srirangam, stating that Tengalai Vedarvass Bhattar and others are attempting to perform the ceremony of Brahmaratham similar to lyal procession in the streets of Srirangam against the custom to wound the religious feelings of Vadagalai people and requesting that orders may be passed under section 144, Criminal Procedure Code, as there is a like hood of a breach of the peace in consequence of a man being taken in procession with divine honours. Heard Vakils on both sides. The Tengalais of the temple at Srirangam propose to carry out a procession called Brahmaratham this afternoon, tomorrow and the day after in which one of the disciples of the Deity belonging to the sect is to be carried in a palanquin or other "Vahanam" of the Deity and honored as a God. The Vadagalais object saying that the rendering of such honors to a man would be contrary to custom and would be hurtful to their religious feelings and that if such procession is allowed, there would be a danger of a breach of the peace. Vakils Sanjiva Row on behalf of the Madhya Brahmins also objects to the procession, but does not say that there is any like hood of any breach of the peace.

I visited Srirangam this morning to enquire in this matter. I questioned the Deputy Magistrate, the Taluk Magistrate and the Police Inspector, who are all stopping in Srirangam for the festival, and they all assured me: (1) that the Tengalai sect doing nothing contrary to custom and (2) that there is no danger whatever of a breach of the peace.

The Vadagalai Vakils have produced absolutely no evidence to show that the contemplated procession is contrary to custom but they explain this by saying that the question never arose before, so that there can be nothing on record. The Tengalais produce a deputation given in 1821 by the Peshkar, a Government servant, before Mr. Philipps, then Collector, and also an order of the Collector dated—referring to the Brahmaratham. I practically no evidence has been produced before me by either side on the question of custom. The Taluk Magistrate Kandasami Pillai has, however been here for several years and must be familiar with the custom on the occasion. Whatever may be the custom, there is no case for the interference of a Magistrate unless there is an ascertained danger of a breach of the peace. The Police Inspector assured me this morning that there is no such danger but there is no doubt that the Tengalais are much excited in the matter and he may be wrong. I have no time now for further enquiry as the first procession is this afternoon, I must, therefore, only send orders to the Magistracy and the Police on the spot directing them how to deal with any emergency that may arise.

I therefore hereby order, (1) that all proceedings must be carried out strictly in accordance with custom, the Taluk Magistrate who has been here for years and belongs to neither sect being the referee as to what constitutes custom, and (2) that if there is any real danger of a serious breach of the peace that the procession be stopped.

(Signed, G. W. FAWCETT, Acting District Magistrate.

To.

The Police Inspector of Srirangam, for information and guidance.

11th January 1890—District Magistrate in the same matter.

Proceedings of the Acting District Magistrate of Trichinopoly.

Dated 11th January 1890.

No. 2 (14—1—90)

Read again this Court's proceedings; No. 5, of yesterday's date. Heard verbal reports on the spot at Srirangam from the Police Inspector, from the Deputy Magistrate and the Taluk Magistrate.

ORDER.

The Tengalams began the procession yesterday evening; but a large crowd of Vadagalais assembled and objected. The Taluk Magistrate spoke to some leading objectors and pointed out to them that everything in the procession was according to custom, and they were apparently convinced and went away. The procession was about to start from the 1000 pillared mantapam, shortly after that, when a noise began in the large pandal close by, the Taluk Magistrate turned and saw a number of men of the Vadagalai sect shouting and objecting to the procession. The Taluk Magistrate tried to quiet them, but they were violent, some falling down as if beaten and pretending to cry and persisting in their objection. There were about 200 people in the crowd of objectors. There were over 300 people in the Tengalai procession. The Police Inspector saw cudgels in the hands of 4 men of Tengalai sect who said they were temple servants. The Taluk Magistrate and the Police Inspector then feared that there would be a riot and that the Police at hand would be insufficient to quell it and stopped the procession in accordance with this Court's proceedings No. 5 of yesterday's date, read above. The Police Inspector saw the following persons in the disorderly crowd just mentioned that participated in objecting after the Taluk Magistrate had shown them that the procession was according to custom and that threatened a riot, (1) Padukasastham Samiengar (2) Piliyar Narayana Iyengar son of Sesbahari Iyengar (3) Vadayur Desikam Iyengar (4) Rugvedam Samiengar (5) Piliyar Narayana Iyengar son of Ranga Iyengar (6) Volambur Srivivasachari. The Taluk Magistrate also saw Nos. 1, 2, 3 and 4 of these in the same crowd. These men have now been produced before me. It is evident that these six persons were prepared to use force to obstruct the Tengalai procession, which the Taluk Magistrate, who knows the custom well and who belongs to neither sect, assures me was being conducted strictly according to custom, and to cause a breach of the peace and riot, and that they are likely to repeat the same conduct when the procession is begun again to day to which time it has been adjourned.

On being called on under Section 107, Criminal Procedure Code, to show cause why they should not be ordered to execute a bond to keep the peace; they all deny having had any part in the disturbance and all but the second say they went away quietly on the Taluk Magistrate's assuring them that all was according to custom. The second says he was beaten and fell down. This is not believable in the face of the statement of the Taluk Magistrate and the Inspector.

The six persons just named viz—(1) Padukasastham Samiengar, (2) Piliyar Narayana Iyengar son of Sesbahari Iyengar, (3) Vadayur Desikam Iyengar, (4) Rugvedam Samiengar, (5) Piliyar Narayana Iyengar son of Ranga Iyengar, (6) Volambur Srivivasachari, are hereby ordered under section 114, Criminal Procedure Code, to execute a bond and to give security to keep the peace for one week; viz, to the amount of Rs. 500 each in personal recognizances with two sureties each; each surety to the amount of Rs. 200, such surety to be given within one hour.

(Signed) G W FAWCETT, Acting District Magistrate.
(Signed) A KRISHNASWAMAIYAR, Deputy Collector.

(True copy.)

22nd November 1890—Deputy Magistrate enumerating the Tengalairs' Brahmaratham.

Proceedings of the Deputy Magistrate of Trichinopoly Division.
Dated 22nd November 1890.

Read again petition dated 21st November 1890 presented by Mr. S. T. Rangasami Iyar High Court Vakil on behalf of the Vadagalai sects and the Madhvas of Drirangam objecting to the performance of Brahmaratham procession on the morning of the 23rd November on which occasion the Rotation Manager Veda Vyasa Alasinga Bhatiar was proposed to be carried on a vehicle (called Tholookiniyan) with all honours.

விவரமாக எவ்வளவுதான் கிடைக்க வாய்ப்புள்ளது என்பதைக் கவனத்தில் கொண்டு
மற்ற ஜனநாயகத்துக்களும் இவ்வாறு சமூகநீதியை நடைமுறைப்படுத்த வேண்டும் என்று
எனக்குத் தெரியுமென்பதற்கு நான் மகிழ்ச்சியடைகிறேன்.

മലയാള സാഹിത്യത്തിലെ മഹദ്വൈത കവിതകളിലെ 'മൃഗ' കൃതികളെക്കുറിച്ച് 'I'

[illegible]

*உருவத்திலிருந்து வந்தது. 1961 ஆம் ஆண்டு

2nd May 1891 - Statement of 1st Defendant in the above case

(Signed) P. DORASAMI IYAR, District Attorney.

[illegible]

சுயமாகியும் அந்நாட்டிற் புகுந்தவர்களுக்கும் அந்நாட்டினுள் புகுந்தவர்களுக்கும் இடையே

10-3-90,

0-0-9. ॥ श्री गणेशाय नमः ॥

‘தாயகம்’தேவதாசம்.

தகவல்கள் கிடைத்தால் அதைக் கொண்டு தகுந்த நடவடிக்கை எடுக்கப்படும் என அரசாங்கம் உறுதிப்படுத்துகிறது.

[illegible][illegible][illegible]

மதுரை நகரில் இரண்டாம் பட்டாளம் பிடித்துக் கொடுத்தது. இரண்டாம் பட்டாளம் பிடித்துக் கொடுத்தது. இரண்டாம் பட்டாளம் பிடித்துக் கொடுத்தது.

புதுச்சேரி துறைமுகம், புதுச்சேரி, தமிழ்நாடு, இந்தியா

இவ்வாறு பார்த்து நான் மிகவும் வருத்தமாக இருக்கிறேன். இப்போது நான் மிகவும் வருத்தமாக இருக்கிறேன்.

8. 1977இல் 15வது கட்டிடக்கலைக்கான 1000 ரூபாய் நிதியை ஒதுக்கித் தந்தது. 1899இல் செப்டம்பரில் திருச்சி இராணுவக் கட்டிடக்கலைக்கான 1500 ரூபாய் நிதியை ஒதுக்கித் தந்தது.

[illegible]

முதலியும் அந்தந்த இடங்களில் அமைந்திருக்கும் கட்டிடங்களைப் பற்றித் தகவல் கொடுக்கப்பட்டுள்ளது. மேலும், அந்தந்த இடங்களில் அமைந்திருக்கும் கட்டிடங்களைப் பற்றித் தகவல் கொடுக்கப்பட்டுள்ளது.

[illegible]

செய்து கொடுத்திருக்கிறார்கள். இதைப்பற்றி அமைச்சர் அவர்கள் பதிலளிப்பார்கள். இதைப்பற்றி அமைச்சர் அவர்கள் பதிலளிப்பார்கள்.

சென்னை நகரில் உள்ள பழைய கட்டிடங்களைப் பற்றி கவனமாக ஆய்வு செய்து, அதன் அடிப்படையில் நவீன கட்டிடங்களைக் கட்டுவது என்பது அரசாங்கத்தின் நோக்கமாகும்.

അനുവാദിത ജ്ഞാതാഭിപ്രായം ഇഷ്ടം പ്രകാശിതം ഇതിലുള്ളതു നല്ല ആനന്ദപ്രദം ആണെന്നു

சென்னை நகரில் உள்ள பல்வேறு பள்ளிகளில் படிப்பதற்கான வசதிகளை மேம்படுத்தும் நோக்கத்தில் சென்னை நகராட்சி நிர்வாகம் பல்வேறு நடவடிக்கைகளை மேற்கொண்டு வருகிறது. இதன் கீழ், சென்னை நகராட்சி நிர்வாகம் பல்வேறு பள்ளிகளில் படிப்பதற்கான வசதிகளை மேம்படுத்தும் நோக்கத்தில் சென்னை நகராட்சி நிர்வாகம் பல்வேறு நடவடிக்கைகளை மேற்கொண்டு வருகிறது.

3. வாதிக்கின் தாலா காலாவதியால் தடைப்பட்டிருக்கிறது.

4. ஷே வேதாந்தாசாரியர் சன்னதியானது ஸ்ரீரங்கத்தையாமி கோவிலுக்குள்ளடங்கியிருக்கிறது ஆசாரியர் சன்னதிகளிலொன்றே. அந்த சன்னதக்கு இந்த மகா பிரதி வாதிக்க வகையு ஸ்ரீரங்கத்தையாமி கோவில் தாமகந்ததாக்களான பாதநியஸ்தாகன

5. ஷே வேதாந்தாசாரியர் சன்னதியிலிருக்கிற விக்கிரகத்துக்கு மாமூலப்படிக்கும் வழக்கப்படிக்கும் நடத்தவேண்டிய காலியங்களைப்பெயலாம நடத்த மததயாருக்கும் யாதொரு பாதநியஸ்தாகன தாமகந்ததாக்கல் உத்தரவுப்படி பரிசாரகன நடக்காதபடித்தலை அவரை அப்படிப்படுத்தி நடத்த இப்போதிருக்கிற தாமகந்ததாக்களையெல்லாம் இனி வருகிற தாமகந்த தாக்களையெல்லாம் அதிகாரமேறிய துத்த வாதிக்களுக்காவது ஷே பரிசாரகருக்காவது அல்லது வடகலை பிராமணன் குத்திராக்காவது யாதொரு பாதநிய சம்பந்தமில்லை.

6. 1873ஆம் ஆசம்பர் மீ ஸ்ரீரங்கத்தையாமிக்கி நடத்த அத்தியான உத்தரவுதலை ஷே வேதாந்தாசாரி விக்கிரகத்தையும காந்தொரு சாதமுனி ஆமர விக்கிரகத்தையும அந்த கோவில்களின் பரிசாரகர் வகையு வடகலைவர்களை கழ்ச்சைத்தக்கும் கோர்ட்டுகளின் நி த்புருக்கும் உத்தரவுக்குளும் விசேதமாக வடகலைத் திருமண போட்டு ஸ்ரீரங்கத்தையாமி முன்பாக கொண்டுவந்ததைப்பாத த மாண்புமேலுன் பிரதமிக் கொடியாலம் தெய்வ சாமிப்பங்கா வகையு 12 பேர்களுக்கு கூ. 1561 அபராதம் போட்டு அந்த தீரமானம் அ பயல் வந்தகோர்ட்டு அபயில காலமெண்டு அபயில இதுகளில உறுதியாகி நாளாவதா யில ஸ்ரீரங்கத்திலிருக்கிறது. ஷே அபராத துக்காய பிரத நடத்தினவர் லெய்க்காத கொடு க்கப்பட்டிருக்கிறது.

7. ஷே வேதாந்தாசாரி விக்கிரகத்தை பரிசாரகன் 1874ஆம் முதல் திரு கஷத்திரத் துக்கும் ஸ்ரீரங்கத்தையாமி உதயவந்தாக்களும் கழ்ச்சைப்படி தெங்கலைத் திருமண வைத்துக் கொண்டுவராமல் தானது கலையில அக்கிரமம் செயதவருகிறார்.

8. மறுதின் 7 வது பாருயில கண்டப்படி 1889ஆம் செப்டம்பர் மீத்தில் ஷே வே தாந்தாசாரி திரு கஷத்திர விக்கிரகம் யாதிகள பெண்ணை யாதொன்றம் மேற்கவிலில்ல.

9. வாதிக்க வகுப்பார் வடகலைவர்களுக்கு தலையும 2 ம வாதிக்கு ஆசாரியரும் ஷே வேதாந்தாசாரியர் கவையி பரிசாரக பாதநியமுள்ளவருமான முன்னிருந்த அகோபில மடம் சடசோபனியயாண்டவாமி அந்த வேதாந்தாசாரியரை வடகலை திருமண வைத்துத் திரு நகத்திறத்துக்கும ஸ்ரீரங்கத்தையாமி உத்தரவுத்திற்கும் கொண்டுவரவேண்டுமென்று கோய மபுத்தாடி ஸ்டாதிக்கி கோர்ட்டு 1877ஆம் ஆசை செ. 14. 1877ஆம் ஆசை செ. 4. இது களில தருந்த பொருமானகட்டி செய்த விவாசசியவகலை சீனில கோர்ட்டார் சிகுக்குப்படி யானதலையென தள்ளித் தீரப்பாடி அதகன் அப்பிலில உறுதியாகிடுக்கிறது. இதுகள் குலேயும் வாதிக்கின் தாலா சென்றுபடியற்றது.

10. 1874ஆம் முதல் வெல்லில கொண்டுவராத வேதாந்தாசாரி விக்கிரகத்தை வழக் கத்துக்கு விசேதமாக வடகலைத்திருமண வைத்து கொண்டுவரவேண்டுமென்று கைத்த வட கலைவர்களின் துண்டுதெயில்பேதில எலியவர்களை வாதிக்கால் முன் நடந்த தீர்ப்பு வகை உரு சங்கதிகா மறைத்து துத்த விவாசசியம் கொண்டுவரப்பட்டிருக்கிறதே தவிர அவர்கள் கையிச்சகவிலுல கொண்டுவந்ததலை.

11. பிரதின் 8வது கைதநில கண்டிருக்கிற 1877ஆம் 15வது ஆட்டி 10வது பிதி டு இந்த விவாசசியத்துக்கு கொஞ்சககட சம்பந்தப்பட்டதலை.

12. துத்த விவாசசியம் கப்பலிக் கிலீப் ஆட்டாசிய 1877ஆம் 1வது ஆட்டி 55- வது பிதிவுப்படி கொண்டுவரக்கடியதலை.

13. வாதிக்க இந்த தானவை நடத்த சீனில்கோடு 30வது பிதிவுப்படி கைத்த வட கலை மததயாருக்கு கோட்டும் கொடுக்கவும் பரிசாரகமான அறிக்கை செயலுயிலாதது லுல வாதிக்க விவாசசியம் தன்னுபடி செய்யதக்கதாக இருக்கிறது.

ஆகையான முதல் சாதகவிலேயே வாதிக்க விவாசசியத்தைத்தன்னி என சிலவு வாதிக்கால் கிடைக்கும்படி தீர்மானிக்க கோருகிறேன்.

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(ஒப்பம்) ஸ. கிருஷ்ணய்யங்கார். (ஒப்பம்) எஸ். கிருஷ்ணமாதசாமியார் வகிலே.

(ஒப்பம்) ஸ. சாயிய்யங்கார் வகிலே

7. மேற் குறிக்கப்பட்ட பிரதிவாதிவாசிய என் இவ்வீடு எழுந்திருக்கின்ற சமயத்தில் நிர்வாகிகளின் பேரிலு
ம அறிக்கையினைப் பெற்றுக் கமிஷனரின் பேரிலும வெளியிடுவதற்குத் தன்முன் அளவகன்
தரத்தமாவனவளவெனது கம்புகிறேனென்றும் உத்தியோகசெவையுடையேன்.

(ஒப்பம்) ஸ. கிருஷ்ணய்யங்கார். (ஒப்பம்) ஈ. பெர. செவ்வாசாமியார் முன்
விட்டிருக்கிறேன்.

2nd May 1891—Statement of 2nd Defendant in the same case

திருச்செல்வாசியார் கந்திரை-இ முனிசிப் கோர்ட்டார் அவர்கள் முன்னிருந்து.

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2ம் பிரதிவாதி ஸ்ரீமாத்ராமசாமி செவ்வாசியங்கார் கீழ்க் கோடு 110வது பிரிவுப்படி குறித்த
கேட்டிடுமெனது.

1. 'வாதி' தான் சந்தர்ப்பிற் கொடுத்திருக்கிற உத்தரவு பரிசாராரும் கீழ்க் கோடு 110வது பிரிவுப்படி குறித்த
2. வாதிக்கு இருந்த உத்தரவுப்படி பரிசாராரும் உத்தரவு பரிசாராரும் கீழ்க் கோடு 110வது பிரிவுப்படி குறித்த
3. வாதிக்கு இருந்த உத்தரவுப்படி பரிசாராரும் உத்தரவு பரிசாராரும் கீழ்க் கோடு 110வது பிரிவுப்படி குறித்த

4. வாதிக்கு இருந்த உத்தரவுப்படி பரிசாராரும் உத்தரவு பரிசாராரும் கீழ்க் கோடு 110வது பிரிவுப்படி குறித்த
5. வாதிக்கு இருந்த உத்தரவுப்படி பரிசாராரும் உத்தரவு பரிசாராரும் கீழ்க் கோடு 110வது பிரிவுப்படி குறித்த

6. வாதிக்கு இருந்த உத்தரவுப்படி பரிசாராரும் உத்தரவு பரிசாராரும் கீழ்க் கோடு 110வது பிரிவுப்படி குறித்த
7. வாதிக்கு இருந்த உத்தரவுப்படி பரிசாராரும் உத்தரவு பரிசாராரும் கீழ்க் கோடு 110வது பிரிவுப்படி குறித்த

8. வாதிக்கு இருந்த உத்தரவுப்படி பரிசாராரும் உத்தரவு பரிசாராரும் கீழ்க் கோடு 110வது பிரிவுப்படி குறித்த
9. வாதிக்கு இருந்த உத்தரவுப்படி பரிசாராரும் உத்தரவு பரிசாராரும் கீழ்க் கோடு 110வது பிரிவுப்படி குறித்த
10. வாதிக்கு இருந்த உத்தரவுப்படி பரிசாராரும் உத்தரவு பரிசாராரும் கீழ்க் கோடு 110வது பிரிவுப்படி குறித்த

11. வாதிக்கு இருந்த உத்தரவுப்படி பரிசாராரும் உத்தரவு பரிசாராரும் கீழ்க் கோடு 110வது பிரிவுப்படி குறித்த

12. வாதிக்கு இருந்த உத்தரவுப்படி பரிசாராரும் உத்தரவு பரிசாராரும் கீழ்க் கோடு 110வது பிரிவுப்படி குறித்த
13. வாதிக்கு இருந்த உத்தரவுப்படி பரிசாராரும் உத்தரவு பரிசாராரும் கீழ்க் கோடு 110வது பிரிவுப்படி குறித்த
14. வாதிக்கு இருந்த உத்தரவுப்படி பரிசாராரும் உத்தரவு பரிசாராரும் கீழ்க் கோடு 110வது பிரிவுப்படி குறித்த

15. வாதிக்கு இருந்த உத்தரவுப்படி பரிசாராரும் உத்தரவு பரிசாராரும் கீழ்க் கோடு 110வது பிரிவுப்படி குறித்த
16. வாதிக்கு இருந்த உத்தரவுப்படி பரிசாராரும் உத்தரவு பரிசாராரும் கீழ்க் கோடு 110வது பிரிவுப்படி குறித்த

17. வாதிக்கு இருந்த உத்தரவுப்படி பரிசாராரும் உத்தரவு பரிசாராரும் கீழ்க் கோடு 110வது பிரிவுப்படி குறித்த
18. வாதிக்கு இருந்த உத்தரவுப்படி பரிசாராரும் உத்தரவு பரிசாராரும் கீழ்க் கோடு 110வது பிரிவுப்படி குறித்த

19. வாதிக்கு இருந்த உத்தரவுப்படி பரிசாராரும் உத்தரவு பரிசாராரும் கீழ்க் கோடு 110வது பிரிவுப்படி குறித்த
20. வாதிக்கு இருந்த உத்தரவுப்படி பரிசாராரும் உத்தரவு பரிசாராரும் கீழ்க் கோடு 110வது பிரிவுப்படி குறித்த

8. இந்த விபரம் 1677ஆம் 1ஆம் ஆண்டு நவம்பர் மீதிப்படி கெட்டியாகக் குவியவில்லை. காரணம் (பெரும்பொழுது இம்சலகை) போதக் கூடாதது ஆதாரமாயினால். ஆகையால் காரணம் தக்கவாற்றால் சம்பவ விபரம் வரலாகாது. கெட்டியாகக் குவியவில்லை. காரணம் (பெரும்பொழுது இம்சலகை) போதக் கூடாதது ஆதாரமாயினால்.

1990-ஆம் ஆண்டு

(ஒப்பம்) தே. மத்திய முதல்பா

(தரப்படி) உ சாதிக்கப்பட்டவர்கள்

[illegible]

(பொம்) செ. தென்செய்யாயம்.

(Signed) P. DORAISAMI IYAR, District Munsif

2nd May 1891—Suit withdrawn by Plaintiffs.

2nd May 1891—Suit withdrawn by Plaintiff.
திருச்செல்வையாணி ஏரிக்குட்பட்ட குளத்தில் கால்நடைகளை எழுதலுக்கு.

1800 ஆம் ஆண்டு செ. 155

1800 இல் அசல் ரூ. 155
காசிகன்னை காதலுணிதென்பாய்க்கா 1. ஸ்ரீனிவாஸகுருவரையரை 2. சாங்கன் றி
யில் கோடு 373 உறு பிதியுப்படி கோடுத மறு.

வினா கோடு 373 உறுதிப்படுத்தி கொடுத்த மனு.
 ஸா. செ. பிரதான இப்போதிருக்கும் ஸ்திதிநிலையே வைத்துக் கொண்டு மேலநடத்து
 ப்பவர்களை அறிவிக்கும் கிளாஸ்டிபிசனான ஏதாவது ஒரு நாவா செலுத்தப்படத்தக்க
 போட விமோசனங்கள் இந்த நாவா வைத்தனளிக் கேள்விகளையும் வேறுதரவா கொண்டு
 அனுப்புகொடுக்கும்படியாகும் உத்தரவை பிளாந்திக்கும்படியும்.

[illegible]

(உபயம்). ஸ்ரீ விநாயகாய நம: (உபயம்).
(உபயம்). ஸ்ரீ விநாயகாய நம: (உபயம்).

Received 2-5-91 (sealed).

(Signed) T. M. RANGACHARIYAR, District Munsif.

M. P. No. 1425 of 1891.

M. P. No. 1425 of 1891.
Order:— Suit withdrawn with leave to sue again. Plaintiffs to pay Defendants' costs.
(Signed) T. M. RANGACHARIYAR, District Munsif.

(Signed) T. M. RANGACHARIYAR, District Munsif.

8th December 1890--Judgment of the Salem District Court that an Archaka may be dismissed by the Trustees

(Seal)

IN THE DISTRICT COURT OF SALEM.

The 8th day of December 1890

Present: - L. A. CAMPBELL ESQUIRE JUDGE

Presented by L. A. CAMPBELL Esquire
Appeal suits Nos 156 and 159 of 1889. Appeal suit No. 156 of 1889.

1. T. Ramasami Iyengar.
2. Kanathi Ranga chetty.
3. Venkatarama Reddy
4. Vela Gounder
5. Solai Muthu Odayan.
6. Vakil Subramaniya Iyer.
7. Ponnusami Iyengar.

Defendants
1 to 7
Appellants.

Samanna Iyengar—Plaintiff Respondent.
Appeal suit No. 159 of 1889.

Sawanna Iyengar—Plaintiff Appellant.

1. T. Ramasami Iyengar
2. K. Kanathu Ranga chetty.
3. Venkatarama Raddy
4. Vela Gounder
5. Solai Mathu Odayan
6. Vakil Subramanya Iyer.
7. Ponnasami Iyengar
8. Kuppasami Iyengar.
9. Aiyariyengar

Defendants.

Respondents

Appeal against the decree of the Court of the District Munsif of Kamakal in Original Suit No. 547 of 1888 dated 4th April 1889.

These appeals coming on for hearing the Court delivered the following JUDGMENT:—The Plaintiff in this suit was a priest or Archaka and has been dismissed by the Committee of the Temple.

He considers his dismissal unlawful and wrongful and sues for reinstatement and damages.

Much time was occupied in the Lower Court in discussing the question whether Plaintiff has or has not an hereditary right to such office. This point seems to me beside the mark in this instance because the Plaintiff was not removed at the simple will and pleasure of the Committee, but for misconduct. His own idea as stated in his evidence as 1st witness for Defendant that if it is something wrong the Dharmakartha cannot remove me from office. He cannot punish me in any way is one that I hold distinctly erroneous.

The priest is the servant of the temple and the Committee is entrusted with the management and merely of the funds but of the services of the temple and must have full power to punish and dismiss the temple servants for sufficient cause. If this be so it is of no consequence whether Plaintiff was an hereditary temple servant or not.

The Committee could in any case remove him. The Munsif has held on evidence that seems sufficient that Plaintiff was guilty of insubordination.

It is clear he took a leading part in opposing the orders of the Committee and used language that was intemperate. He went so far as to refuse to allow service to be performed until he and the other Archakas were paid certain additional sums out of the salary of a Vaishnava priestship.

He urged open rebellion against the orders of the Committee. Lastly he admittedly lost a jewel. I see no reason to question the decree of the Munsif, which considers the removal justifiable and refuses Plaintiff damages or compensation.

His appeal is rejected.

But the Munsif has directed his restoration to office and the Defendants appeal against this portion of the decree.

The grounds for this order are as follows.

I think he has strong claim upon the temple authorities for mercy. He has been more than sufficiently punished for his misconduct. His dismissal has deprived him of all his income and the present litigation has nearly ruined him and reduced him to the condition of a beggar. I therefore while upholding the action of the authorities, consider that as Plaintiff would have become wiser by experience he may now be reinstated and I accordingly direct that he be restored to his office, which it appears, has been only temporarily filled up.

I am unable to consider that the Court can thus fetter the action of the Defendants.

If the removal was justifiable, it cannot be interfered with at all.

So much of the decree as orders the reinstatement of the Plaintiff will accordingly be expunged therefrom.

Plaintiff will bear the costs of both parties in these appeals. A single fee only will be allowed for the two appeals.

(Signed) L. A. CAMPBELL, District Judge.

யும வெழுத்தருளின ஸ்ரீவாதவதேவி கோயிலுக்கு அண்ணன் கவாயியலாநன் சன்னதி
வாசலில் வந்தவுடன் கட்டப்பட்ட விஸ்தரி சன்னதிக்குள்ளே போய் மகன்களாகவே செய்
துக்கொண்டிருக்கையிலே அவயிடமிருந்து அரசசகம் கிருஷ்ணபட்டர் ஸ்ரீ கவாயியலாநனுக்கு
தீர்த்தம் சாதித்த பிறகு கடத்தவேண்டிய சாத்திரப்படி மாலை சடகோப மரிபாஸதகன் கடப
பதற்குமுன் அவுடம் கவாயி சேவைகளை வந்திருந்த சப சிஜ்னட்டருந் ஆபிசிலிருக்கிற அப
யகருக்கு தீர்த்தம் சாதித்த சிபிக்ஷியர் ஸ்ரீ அண்ணன் கவாயியலாநன் கமதத மரிபாஸத
கனை பெற்றுக்கொள்ளாமல் வெளியிலே போய்விட்டதாகவும் அது சங்கதிகளை தெரிந்த மரு
காள் கொட்டி மணியகாரர் செய்துவிட்டு திருமலைப்பக்கம் வலையரு பேற்களை ஆண்பார்த்து
வடி அண்ணன் கவாயியலாநன் சேவை மரிபாஸதக ருளையு செய்ததைப்பற்றி விரிவாக
செய்ததில் பெறப்பட்ட வாகுமுறங்கள் 4 சிவமாய் கீ பெருதிய ரூபை 20௧ யுள்ள
381 ரூ. அரிதி வகையாகவும் வந்த பரணையிடப்பட்டது. அது கவாயியலாநனு அரிதியுட
ன வந்த வாகுமுறங்கள் வலையரு கடன்களைக்கொடுப்பாரைவிட்ட விஷயத்தை ஸ்ரீ அண்
னன்கவாயி அவர்களுக்கு செய்வேண்டிய மரிபாஸதகன் இன்னபடிக்கென்பது அரசசகம்
கிருஷ்ணபட்டருக்கு தெரிந்து விந்தும் அப்படிக்கி செய்வாமல் அலமசியாஸதகாய் நேரை
ஒருவருக்கு தீர்த்தம் சாதித்தது ஸ்ரீமாயுடே சேரு. ஸ்ரீ கிருஷ்ணபட்டர் வந்த செலவையு
யும் நீண்டகாலமாய் அனுபவமிக்கருயு இறக்கப்பட்டவர் இப்படி செய்ததைப்பார்த்தால்
வேறுமென்று செய்ததாகவே நினைக்கவேண்டியதாக இருக்கிறது. ஆனால் அலமசியாஸத
காயிலே வேறுமென்றே யெண்ணத்தடம் செய்திருக்கும் பரிசுதில் ஸ்ரீ அண்ணன் கவாயி
யிடம் போய் மன்றப்படிக்கேட்டுக்கொண்டிருக்கையால்தான் அதுமேகூட தான் கொடுத்தி
ருந்தே வாகுமுறத்தில் அப்படி தவிர்ப்பதற்கு சேருதானென்று முடிக்கொண்டிருக்கிற
இந்தியாதி காரணங்களை யோசித்து விவரத்தில் அவர் தவிர்ப்போயிருப்பதாக கணப
படுகிறது. நீண்டயாறுபாறும் விருத்தாபாபிமுள்ள ஸ்ரீ கிருஷ்ணபட்டர் தவிர்ப்போனால்
கிருஷ்ணபட்டரும் அனுபவமிக்காதவர்களாகவும் இருக்கப்பட்டவர்கள் தவருகிறதற்குமே
ண்ண தடை. ஆகையால் இனி அப்படி செய்வாமல் நப்பதற்கு தகுந்த அபகுதம் போடவே
ண்டியுதிருந்த மன்னித்தது. 1 ஒரு ரூபாய் அபகுதம் வித்கையப்பட்டிருக்கிறது அதை ஸ்ரீ
பாருடைய சம்பள வகுமாயத்தின்படித்தது ஆகையால் கமதத தெரிவப்படுத்தவும் அரியவும்.

1898ஆம் ஆகஸ்டுமீ 23௩

(ஒப்பம்) ரீஉத்தமகமலி நெக்காமியங்கார். (ஒப்பம்) செ. வெஸ். நெக்க
சாமி அய்யங்கார். (ஒப்பம்) செ. செத்திய முதலியார். மாணேந்தன்.

12th March 1891—Judgment of the District Court that Temple Kaniyatchi is not saleable

IN THE COURT OF THE DISTRICT JUDGE AT TRICHINOPOLY.

PRESENT:— H. H. O'FARRELL Esquire, *Ag. District Judge.*

Appeal Suit No. 52 of 1889.

V. Rangasami Iyengar.

Plaintiff (Respondent).

Versus.

Ranga Iyengar and 5 others.

(2nd Defendant Appellant).

Appeal against the decree of the Additional District Munsif of Trichinopoly in Original
Suit No 277 of 1888.

This appeal coming on for hearing on the 12th day of March 1891 the Court delivered
the following.

JUDGMENT The defendants 3, 4 and 5 are the Trustees of the temple of Sriranga
nathaswam, at Srirangam. The plaintiff states that the mirasi office of Thiruvallakunayagam
with the right to perform service of 1st of a day on the 2nd day festival of Thiruvallavan-
kott in the temple in question belonged to the 1st defendant by right of self acquisition; that
the latter continued to do the duties of the said office and enjoy the emoluments attached thereto,
and sold the same to plaintiff for 125 Rs. on the 30th May 1888; that notwithstanding repeated

demands by him orally and by petition to transfer the registry of the said miras in his name and give him the emoluments the defendants 3 to 5 have failed to do so at the instigation of defendants 1 and 2, and that these latter have unlawfully detained the emoluments due to him for service, on the 20th June 1888, the suit was, therefore, for the following reliefs -

- (1) for possession of the miras office by question with the right of performing service for 1st of a day.
- (2) for a declaration of Plaintiff's right to receive the emoluments described in the plaint.
- (3) for the recovery of the value of the cakes unlawfully received by Defendants 1 and 2 in June 88
- (4) for costs of the suit from Defendants 1 and 2.

2. The 2nd Defendant pleaded that the miras office in question is not the self-acquisition of the 1st Defendant but was purchased with the joint funds of both of them, that owing to misunderstandings between himself on the one hand and his father, the 1st Defendant and the Plaintiff, on the other hand, the plaint sale deed has been got up fraudulently for an inadequate price and without his (2nd defendant's) concurrence or any necessity; that the said sale deed is not binding on him, and that the suit was not properly valued. The 2nd defendant's pleader urged also a legal objection at the time of the trial that the allocation of the miras office is contrary to law and public policy.

3. The Lower Court gave a Judgment for plaintiff.

4. 2nd defendant appeals on the following grounds:-

1. The decision of the Lower Court is against law and weight of evidence.
2. Plaintiff not having positively proved his case, the 1st issue, viz, that the miras office was self-acquisition of 1st defendant, a decree for plaintiff is illegal.
3. 1st defendant having proved by his evidence that his family had property at one time, presumption that all other property subsequently acquired was joint would arise.
4. The enjoyment after purchase of the plaint miras by 2nd defendant would show that it was thrown into the common stock, even if not joint when purchased.
5. No reasonably credited necessity existent or not existent, for the sale was made out by plaintiff.
6. The Lower Court is wrong in saying that the sale of the miras right sued for is valid, inasmuch as it misunderstood the decision bearing on the point and the principle of law concerning the same.
7. The finding of the lower Court on the 3rd issue is against law and the inference from evidence on this point is illogical.
8. The Lower Court is wrong in having thoroughly ignored Exhibit II, which effectually proves the fraudulent nature of the sale deed marked O.

5. The plaintiff purchased in 1838 from the 1st defendant the adoptive father of the 2nd defendant his miras right to the plaint office of Thiruvallakunayagam in the Brangan temple, which the 1st defendant in his turn had purchased in 1870 from one Vasudeva Iyengar. The plaintiff sued the 2nd defendant and the trustees of the temple and obtained a decree recognising his rights from which the 2nd defendant alone appeals.

6. The first ground of appeal taken is that as the family was joint and 1st defendant had stated in evidence that it had once possessed joint property, it must be taken that the funds from which the purchase in 1870 was made were joint.

7. Although no doubt the 2nd defendant had set up the case in his written statement that the funds by means of which the purchase was made were joint, he, it seems to me, entirely abandoned this case at the hearing and alleged that the purchase was made *benam* from funds which he (2nd defendant) had acquired from his.

8. The burden of proof, therefore, in any case lay upon the 2nd defendant, and he cannot now turn round and attempt to rely on a case he had abandoned at the trial.

9. There is also no admission that there was any nucleus of joint funds. The 1st defendant is true, said that the family had once owned *miras* offices which had been alienated. But he did not admit that any portion of the proceeds of the sales had come into his possession.

10. I am of opinion that it lay on 2nd defendant to prove this latter fact (*vide* *Mayaswami* regulation 267 as to burden of proof in such cases) and that the *Munsif* was right in concluding that the office was 1st defendant's self acquisition. The next ground argued was that the sale, being of a religious office, was contrary to public policy.

11. There is no doubt that the sale of a religious office is contrary to public policy.

The question is whether this was a religious office?

12. The evidence is that it is an hereditary office, the holder of which is registered in the accounts of the temple, that the duties are to hold the poles of the *Gol's* seat when taken in procession, to the *Parvatham* on the *shabattars* and to distribute the sacred food to the spectators. It is admitted that the office can only be held by *Varadavarn Brahmins*.

13. All those duties take place to the performance of a religious ceremony, and I think the office must be held to be a religious one unless shown to be otherwise. Of this there is no proof except the fact that such offices have been sold and the sale recognised by the temple authorities. It is, however, a notorious fact that such sales take place even in the case of offices such as those of *Archakas* which are extra consecrations, and the evidence must show not only the nature but the legality. I do not think any interference can be drawn from the mere fact of such sales having taken place.

14. I therefore resolve to reverse the decision of the Lower Court. It is clearly proved, however, that plaintiff really paid value for the office in question and the *Munsif's* finding on this point has not been seriously contested. There is no reason alleged why the 1st defendant should have executed a *chibassu* sale to the plaintiff. I direct, therefore, that plaintiff be entitled to recover Rs. 125 from the 1st defendant and that his suit be, in other respects, dismissed. Each party will bear his own costs.

(Signed) H. H. O'FARRELL, District Judge.

10-3-91.

16th September 1892—Judgment of the High Court in the above case.

IN THE HIGH COURT OF JUDICATURE AT MADRAS.

Friday, the sixteenth day of September One-thousand eight-hundred and ninety-two.

Present:—

The Honourable Mr. Justice Parker and The Honourable Mr. Justice Bastin.

Second Appeal No. 1571 of 1891.

Appellant (Plaintiff.)

Kangasamangar.

1. Ranga Iyengar (died)

2. Rama Iyengar.

3. D. Rethina Mudaliyar.

4. Sri Parasara Bhaktar alias Srinanga Raja

Bhattar.

5. L. Krishna Iyengar.

Respondents.

Defendants 1 to 3 & 5 & 6.

Second Appeal against the decree of the District Court of Trichinopoly in Appeal Suit No. 52 of 1889, reversing the decree of the Court of the Additional District *Munsif* of Trichinopoly in Original Suit No. 227 of 1888.

This second Appeal coming on for hearing on Monday the 5th Instant and having stood over for consideration till this day, the Court delivered the following:

*Judgment:—*Best J.

It is urged on behalf of the Appellant that the District Judge is wrong in holding the office, the subject of the suit, to be a religious office and therefore extra consecrated.

The duties of the office are, it appears, to hold the poles of the God's seat when taken in procession, to tie cloths (Parivattam) on the heads of the Sthalathars and to distribute sacred food to the Sthalathars. It is admitted that the office can only be held by a Vaishnava Brahmin; and the duties are performed as part of a religious ceremony. The Judge is therefore right in holding it to be a religious office. As a rule such offices cannot be the subject of sale. In the present case, however, it has been admitted by the 2nd Respondent himself that the office is saleable, and as a matter of fact 1st Defendant, by whom it was sold to Appellant acquired his right to it by purchase. 2nd Respondent, who is the adopted son of 1st Defendant, contended originally that the acquisition by 1st Defendant was made with the joint funds of himself and 1st Defendant, but at the trial he changed his ground and said that the acquisition was with his own money and only benami in the name of 1st Defendant.

Both the Courts have found that the office is the self acquisition of 1st Defendant alone.

Under these circumstances I do not think that 2nd Defendant's objection is sustainable and I would in allowance of this appeal set aside the decree of the Lower Appellate Court and restore that of the District Munsif and direct 2nd Defendant to pay Plaintiff's costs both in the Lower Appellate Court and in this Court.

PARKER J:— I concur with Mr Justice Best that the Decree of the District Judge may be reversed and that of the District Munsif restored.

As the 2nd Defendant alone appealed the decree should not have been reversed when it was found that he had no interest in the subject matter of the suit. Neither 1st Defendant nor Defendants 3, 5 appeared before the District Court to raise the question as to the inalienability of the office in question. Had they done so it would have been necessary for the District Judge to determine whether by the custom of the particular institution such alienations were valid. (See the Privy Council case reported in Indian Law Reports I Madras 235). It was found by the District Munsif that these Miras offices had usually been the subject of alienation and that the temple authorities recognized their validity, but the District Judge gave no finding upon this point.

I may further point out that the District Judge was also in error in making a decree against 1st Defendant when he had not been made a party to the Appeal.

The 2nd Defendant should pay Plaintiff's costs in this appeal and in the Lower Appellate Court.

(A true copy)

(Signed) V. M. Ramengar,
Acting Deputy Registrar, Appellate side.

11th May 1891 — Vanamamalai Jeeyar's procession sanctioned by the District Magistrate.

No. 196

12-5-91.

PROCEEDINGS OF THE DISTRICT MAGISTRATE OF TRICHINOPOLY

Dated the 11th of May 1891.

Mis. Case No. 1 of 1891.

Presented by Vakil Mr. Salisbury on behalf of Vanamamalai Jeeyar dated

the 13th Ult mo praying this Court to cancel its order dated the 4th Ultimo prohibiting the Jeeyar from entering the Srirangam Municipality with elephants and banners bearing any caste marks of the Tengalai sect, for two months from that date.

ORDER.

The two counsels have been heard in this case and from what has been urged before me I see no reason to take evidence in the case. The counsel for the opposing party (the Vadagalais), admits that the Tengalai Jeeyar is desirous to pass along what are public streets along which every body has a right to go. He however states that he is ready to prove that he has not gone along these streets before the procession and that he is not entitled to honours in the temple. But these points are not really relevant. Even supposing this to be the first time that the Tengalai Jeeyar has ever contemplated coming into the town, his right to come it seems to me to be complete as long as the exercise of this right is not likely to lead to Civil tumult. Again supposing that the Jeeyar is not entitled to honours in the temple the same thing seems to hold good. He has the right which every body has to use the streets up to the temple door. What honours he is entitled to inside the temple is another and it seems to me to be not a cogent question in the case. I see therefore no reason to maintain the order made on the 4th April which was passed ex parte and merely because there appeared then to be danger to the public peace. The order will therefore be modified and will remain in force only up to Sunday next the 17th Instant after which it will cease to have effect. The order is maintained until Sunday next in order to admit of the police making such arrangements as they may think necessary for keeping the peace. If it is found that the police cannot guarantee order, I shall be prepared to pass an order again under section 144 but such an order will not be forced except any good reasons are shown for supposing that the usual means for maintaining order will be of no avail.

(Signed) M. HAMMICK,

Ag. Dt. Magt.

17-5-81.

(True copy)

30-1-08.

(Signed) Deputy Collector.

**10th June 1891—Petition to the Deputy Magistrate to help Nathamuni
hai's procession with Vadagala mark, & Vadagalai insignia;
Vadagalais reciting Vadam and Prabandam**

To,

THE DEPUTY MAGISTRATE,
TRICHINOPOLY.

The humble petition of Pathuka Sahasram Venkata Varatha chariar on behalf of m. nar
Rangasami Iyengar.

Respectfully sheweth.

That the petitioner is one of the proprietors of the Temple of Nathamuni Alwar situated at Srirangam.

That the Thirunatchatram day of the aforesaid Alwar falls on the 20th of June 1891

That on the aforesaid day it has been customary to take out the idol with the mark the idol ever wear (U) in procession around the streets of Srirangam with Haruthas bearing Vadagalai mark carried and Vadam and Prapantham recited by the petitioner's sect.

Petitioner prays that police force be ordered to help the petitioner and his sect in the enjoyment of this simple and natural right.

For which act of kindness the petitioner as in duty bound ever pray.

(Signed) M. G. S. S. S. S. S.

10-6-91.

**14th June 1891 Letter from the Police Inspector to the Taluk
Second Class Magistrate against the said procession.**

From, **P. SUBBIEE,**
Inspector of Police, Srirangam.
To, **THE TALUK 2nd CLASS MAGISTRATE,**
Trichinopoly.

Sr,

With reference to petition herewith returned with its enclosures of Pathukazhasram Venkata Varadachary of Srirangam which accompanied your Vajast dated 11th instant I beg to report as follows on the subject of Nathamuni Alwar's procession therein alluded to.

2. The petitioner wishes to carry the idol known as "Nathamuni Alwar" with Vadagalai mark on its forehead from its own temple situated within the precincts of the great shrine in Srirangam round Chitrai Street on the 20th instant when the Thirunachattram day falls.

3. The petitioner is admittedly (Vide Exhibit A) one of the 15 or 16 men said to be in charge of this Alwar's temple and cannot therefore do anything practically to move the idol from its temple on his own responsibility. He needs the consent and cooperation of the "defacto" Managers of this temple who are said to be Nathamuni Ramasami Iyengar and Nathamuni Srinivasa Iyengar.

4. These 2 men state (Vide Exhibits B and C) that they have at present no idea of conducting any such procession in honor of their Alwar and the latter goes a little further than the former when he adds that the petitioner has no right to the Alwar's temple at all. Thus it would appear there is split in the very camp of Vadagalais attached to this temple.

5. Devasthanam Trustees Mr. D. Rethna Mudaliar and another gentleman protest against this procession (vide Exhibit D) saying that this idol cannot be brought out of its temple with the Vadagalai mark.

6. The petitioner's proposed undertaking receives evidently no support from the above men and when he is in such a predicament, I cannot understand how he can possibly endeavour to bring the idol out so that he may give it the honour of a street procession.

7. Records shew that during the last 17 years the idol did not come out of its temple with Vadagalai mark.

I am Sir,

Your most obedient servant,

CAMP LALODDI,

14-6-91.

(Signed) P. SUBBIEE, Inspector.

**17th June 1891—Proceedings of the Deputy Magistrate dismissing
the petition.**

**PROCEEDINGS OF THE DEPUTY MAGISTRATE TRICHINOPOLY DIVISION
Dated 17th June 1891.**

the Chary of Srirangam applying for Police help on the occasion of Nathamuni Alwar's procession on the 20th instant.

Read also this office Endorsement No. 75/90-6-91 calling upon the Thasildar and 2d class Magistrate of Trichinopoly Taluk to report upon the petition.

Read also Taluk Magistrate's report No. A/ 7-6-91 with its enclosures.

Petitioner according to his own statement before the Taluk Magistrate appears to be one of the 13 or 16 Paribarakas of the Nathamuni Alwar's shrine in Srirangam. He applies for Police help to take the image of Nathamuni Alwar (a Vadagalai Saint) with a Vaishya woman and maidens bearing Vadagalai marks in procession around the shrine at Srirangam on the 20th instant which is the birth-day of the saint. The Police Inspector's report shows that Petitioner has nothing to do with the management of the shrine in question, that Ramaswami Aiyangar and another who are the actual managers of the shrine have no idea of taking the Alwar in procession and that the Trustees of the Srirangam temple within whose precincts the shrine is situated object to the procession which has not taken place for the past 17 years on the ground that breach of peace was likely to occur if the Alwar was brought out with a Vadagalai Namam on its face.

Petitioner has apparently nothing to do with the Alwar shrine above referred to. The prayer is inadmissible. The petition is accordingly dismissed.

Camp Happer }
17-6-91. } (Signed) SYED KHADIR PADESHAH, Deputy Magistrate.

**21st October 1892—District Judge's proceedings appointing members of
the Devasthanam Committee referring to the increased
proportion of Tungalai Members**

IN THE COURT OF THE DISTRICT JUDGE AT TRICHINOPOLY.

The 21st day of October 1892.

Present:—J. W. F. DUMERQUE Esq. *Ag District Judge.*

**M P Nos. 378 to 380, 584 to 595, 599 to 601,
629 and 630 of 1892.**

Vythi Iyer and others—Petitioners in M. P. No. 378 of 1892. Ramanuja Iyengar and others—379—. M. S. Anantharethnam Iyer—380—. Vasu Iyengar and others—584—. R. Saini Row and others—565—. V. Ramanuja Iyengar and others—566—. Subhanuachariar and others—567—. Sundramier and others—568—. Josiyam Thiruvengada Chariar and others—569—. Srinivasa Varada Chariar and others—570—. T. C. Srinivasa Iyengar and others—571—. Josiyam Thiruvengada Chariar and others—572—. Srinivasalu Naidu and others—573—. Channatambi Ambalagaran and others—574—. Venkatesa Iyengar and others—575—. Singam Iyengar and Srinivasa Varada Chari—576—. Vathar Desikam Iyengar and Seshadri Achariar—577—. Venkata Thatha Chariar and others—578—. S. Subramani Iyer and others—579—. Samanna Iyer and others—580—. K. S. Varama Iyer and others—581—. K. Rengasamiengar—582—. Srinivasa Iyengar and others—583—. Venkatarama Iyer and others—584—. Krishna Iyengar and others—585—. Manuakkal Ramaswami Iyer—586—. A. Sivasankara Iyer and others—587—. Padmanaba Chettiar and others—588—. Vasu Iyengar and others—589—. Venkatesa Bhutt and others—590—. Manakkal Krishnasami Iyer—591—. T. R. Vasudeva Row and others—592—. Ramanuja Iyengar—593—. Alwar Mudaliar and others—594—. Manikkattu Pillai and others—595—. Sundaresa Sastriar and others—599—. Gura Row and others—

600 Retnam Asari and others—601—. Subbaraya Char and others—629—. M. Vedesuvara Iyer—636—. Applications praying that the three vacancies among the Trichinopoly Taluq Devasthanam Committee caused by the resignation of M. T. Lattabirama Pillai and the death of Messrs Thota Venkatasam Chettiar and Dharmados Mehta may be filled up by selecting from the following gentlemen—

- | | |
|--|--------------------------------|
| 1. Mr. N. G. Gopala Iyer. | 17. Mr. R. Kandasami Pillai. |
| 2. „ L. Krishna Iyengar. | 18. „ S. T. Rangasami Iyer. |
| 3. „ Thandavaraya Pillai. | 19. „ Vengadla Ranga Bhattar. |
| 4. „ M. S. Anantharettnam Iyer. | 20. „ Umamesuvara Iyer. |
| 5. „ Tennore V. Srinivasa Chari. | 21. „ Manakkal Ramaswamiar. |
| 6. „ K. Singam Iyengar. | 22. „ Thota Ramasam. Chettiar. |
| 7. „ S. Krishnama Chariar. | 23. „ Manakkal Krishnasamiar. |
| 8. „ Vebra Pillai. | 24. „ Parushotha Dos |
| 9. „ Sriranga Chariar alias
Thatha Chariar. | „ Krishna Dos. |
| 10. „ K. Rangasami Iyengar. | 25. „ T. B. Arumuga Mudalar. |
| 11. „ T. R. Kuppasara Iyengar. | 26. „ Kaoukasami Pillai. |
| 12. „ K. Seshadri Iyengar. | 27. „ Subramania Sastriar. |
| 13. „ V. Subba Iyer. | 28. „ T. M. Subramania Pillai. |
| 14. „ Venkata Subba Iyer. | 29. „ T. Appajee Row. |
| 15. „ S. Srinivasulu Naidu. | 30. „ S. P. Subba Row. |
| 16. „ K. Rangasami Iyer. | 31. „ T. Sridara Row. |
| | 32. „ T. V. Sanjeeva Row. |

These applications coming on for final hearing, upon perusing the following papers.

1. Proceedings No. 1338 dated 25th July 1892 of this Court.
2. Reports submitted by Messrs. Vasudeva Iyengar and S. Nataraja Iyer Members of the Trichinopoly Taluq Devasthanam Committee in reply to No. 1.
3. Orders passed by this Court on 21st January 1885, 25th March 1887 and 3rd February 1888 appointing Messrs. S. Nataraja Iyer, K. Singam Iyengar and K. Vasudeva Iyengar respectively as members of the Devasthanam Committee of the Trichinopoly Taluq.

4. Proceedings No. 1851 dated 26th September 1892 of this Court.
5. Report dated 30th September 1892 from the Secretary of the Trichinopoly Bar Association in reply to No. 4.

6. Letter No. 1208/18 dated 30th September 1892 from the Collector of Trichinopoly in reply to No. 4. and the aforesaid petitions and hearing the arguments of the various pleaders engaged therein the Court made the following

ORDER:— Three vacancies have occurred in the Trichinopoly Taluk Temple Committee and under the circumstances stated in the proceedings of this Court dated the 26th September 1892 it has become necessary to fill up these vacancies by appointment.

2. The three gentlemen whose places in the committee have been to be supplied belonged to the Tongalai sect and the occurrence of three practically simultaneous vacancies has undoubtedly created more than usual interest and rendered the task which has devolved upon the Court more than usually difficult. In consider-

ing the large number of petitions which has been received proposing candidates of whom a list is prefixed to these proceedings the Court has received valuable assistance from the representatives made by the members of the bar. This also had the advantage of a voice from the Collector. It must here be noted that Messrs T. R. Kappasamy Iyer, N. G. Gopala Iyer, S. T. Rangasami Iyer and T. Sridara Rao expressed their readiness to stand as candidates owing to the pressure of their professional duties.

3. The object to be kept in view in making a selection is two-fold—fair and authoritative representation of the various sects and castes and efficient and impartial administration of the several religious institutions under the control of the Committee. Originally the Committee was composed of one Vadagalai, two Sivite and two Tengal members. Subsequently a third Tengalai member was appointed to fill a vacancy and this arrangement has continued to the present time. Of the two gentlemen both Brahmins, who remain on the Committee—one is a Sivite and the other a Vadagalai. The proposed candidates represent the Madva, Sivite, Vadagalai and Tengalai sects.

4. The Madva nominees would in themselves be an unexceptionable selection but there are no religious institutions which peculiarly appertain to the Madva sect in the District. The appointment of a Madva member would not therefore be representative of any religious institution under the control of the Committee.

5. It is urged that the Sivite element should be strengthened because the number of Sivite temples in the District is far greater than the number of Vaishnavite temples and this point was conceded in para 6 of the Proceedings of this Court dated 8th February 1888 where stress was laid on the amount of work involved in supervision. But the work of management is performed by Managers, who are appointed by the Committee and it is to be hoped the Committee is strong and impartial and its members will co-operate in supervision. Moreover it was pointed out in the proceedings of this Court dated 25th March 1887 that the Vaishnavite temple at Srirangam in importance and wealth outweighs all other temples—put together. On the whole therefore it does not appear that there is any necessity for increasing the number of Sivite members.

6. With regard to Vadagalai nominees there is no precedent for appointing a second Vadagalai member of the committee and though an excellent selection might doubtless be made from the gentlemen whose names have been brought forward, no sufficient reason has been shown for an innovation at the present juncture.

7. On the other hand there is the less reason in that the Vadagalais have joined the Tengalais and other sects in indicating that the appointment of Mr. S. Krishnamo Chariar the Government Pleader and a Tengalai Brahmin would be most acceptable to all classes. In this view the Collector has concurred. Mr. Krishnamo Chariar's wishes have been consulted and as he has consented to serve on the committee he is hereby appointed.

8. Of the remaining nominees, the Collector has mentioned Mr. Subramania Sastry and Mr. Thota Ramasami Chetti as qualified for appointment. But Mr. Subramania Sastry is the head of the leading educational establishment in Trichinopoly and his duties in connection with it combined with his duties in connection with the Madras University are in themselves sufficiently onerous without an additional burden. But Mr. Thota Ramasami Chetti who is a gentleman of good

ஆங்கிலநாட்டில் அந்தஸ்யங்கள்

சா.வ.பி.ச.பு.நா.பு.

အသံအသွယ်အသွယ်အသွယ်

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• உயரணியை நன்றி (தொடர்ச்சி)

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சென்னை அங்கு அக்கவிதையின் பிசுருகப்பெய்துவது இருப்பதால் இனிமேல் ஏதாவது
அப்பகுக்குசெய்ததாக தெரியவந்தால் இதேகாரணத்தொடுக்கொண்டே வேண்டியிருக்கிறது நீ
கூறுக.

(ஒப்பம்) ஸ்ரீமேதஸ்வர அழகிச்சபாட்டர். 19-2-93. மாணேஸ்வர

21st July 1893 Trustees order to Peshkar to prepare a new gold Namam

செ சி

ஸ்ரீமதம் தேவந்தானம் மாணேஸ்வரவர்.

மேல பிஷ்கர் கைத்தொகு அபவருக்கு.

மேலிய பெருமாளுக்கு சித்தியப்பாடியில் சாத்தனென்றவத்தொடு நக்க தெகையி திருமன் ஓசலம்
மெய்க்கத்தொடு கூலி மகாபருகாசுக்கு காப்பா அனுப்பியிருக்கிறதாயும் அதிசயமாக தெருவலைய
யின்கூட ஒரு சேர் தங்கம் பெய்ததொடுக்குப்படியாயும் கூலி கைப்பருகாசுக்கு கூ. 7-8-0 கிடை
கூப்பாட்டியொருமபடியாயும் சீவ் போட்டு அச்சகார கையிருப்பதை கைவி தெக்குவதில் கைய
கருமபடியாயும் உத்தொடுகோர் 13-படியான 31-05 அத்திய படிக்கப்பட்டது

அதிகாரத்தொடு காத்திய சகாப்தத்தொடுகூட ஒரு சேர் தங்கம் பெய்த்த தக்கதொடுகூட
கூலி மெய்க்கத்தொடுகூட சாத்தனென்றவத்தொடுகூட கைய தெகையி திருமன் கைய
கருமபடிக்கப்பட்டது மேலியொருமபடியாயும் அத்தொடுகூட அச்சகார கையிருப்பதை கைவி தெக்குவதில் கைய
கருமபடியாயும் உத்தொடுகோர் 13-படியான 31-05 அத்திய படிக்கப்பட்டது

1893ஆம் ஆண்டு 21-ம்.

(ஒப்பம்) ஸ்ரீ உத்தமசுந்தரி தொக்காமிடையார் (ஒப்பம்) செ எஸ் தொக்காமிடையார்.
இக்கவியில் (ஒப்பம்) தே தொக நுதலியார் இக்கவியில் மாணேஸ்வரவர்

28th August 1893 - Police Inspector's report, with a list of certain articles with and without Namams.

Occurrence report to the Deputy Magistrate Trichinopoly by the Inspector of Police, Srirangam on the 28th August 1893.

I beg to submit herewith two lists one showing the articles which contain Namams and the other showing the articles which do not contain Namams as far as I have seen in Srirangam Ranganathaswami temple as per orders given to me on the endorsement dated 14th August 1893 in the petition given by some of the Vadagalai residents of Srirangam temple and as per personal orders. The Tengalais and temple authorities wanted me to see and examine all the articles and places where Namams are put or affixed, and as it would take a very long time to see all and note them I have seen some of them, because there are Namams in walls, towers and several other places in the temple. I have seen the vessels and other articles desired by the Vadagalai Petitioners to be seen and examined and they are shown in the lists attached

28-8-93.

(Signed) O. SAMBASIVAYER, Inspector of Police.

ஸ்ரீமதம் ஸ்ரீமகாசுந்தரவாமி கோவிலில் கையிருக்கப்பட்ட பாததீபம் கையிரு
கையிருக்கின்ற ஜாயந்தி.

1. மெய்க்க திருமஞ்சன கைம்	.. 47	8. திரு மூத்தகொண்ட	1
2. மெய்க்க பாய்பாதி	.. 1	9. கையிருகி	1
3. இது பருப்பு சட்டி	.. 1	10. ஒத்தூர் மெய்க்கி பருசுபாத்திர மெ	1
4. இது திருமஞ்சன கைம்	.. 5	.. கை	1
5. இது பருசுபாத்திரம்	.. 1	11. மெய்க்கி உத்தொடு	1
6. இது மெய்க்கி மெய்க்கி	.. 1	12. ஒத்தூர் மெய்க்கி திருப்படியம்	1
7. இது கையிருகி	.. 1	13. இது பதய மெய்க்கி	2

14	வெள்ளி மதுப தகவல்	2	பட்டிக்குறித.	
15	வெள்ளி உத்தரவு	1	52. ஐ. கோவிலு மண்டபத்தில் கட்டிவி	1
16	ஒன்றிய வெள்ளி குடம்	1	குறித அமைவதில்	1
17	குடிசைப் புத்திரம்	11	53. வெள்ளி யாழிசைம	1
18	திருப்பெருக அமைதி அபிவிருத்தி	1	54. ஐ. அமைவதில்	1
19	சென்னைப்பதி வெள்ளி	1	55. சந்திரபதி அமைதி	1
20	சென்னைப்பதி	1	56. சந்திர மண்டபம்	1
21	தகவல்	1	57. திருவெருத்திரம்	2
22	சென்னைப் புத்திரம்	1	58. சென்னைப்பதி அமைதி	1
23	புதிதான பட்டி	1	59. தாமரை சாலை	5
24	சென்னைப் புத்திரம்	1	60. சென்னைப் புத்திரம்	1
25	சென்னைப் புத்திரம்	1	61. சென்னைப் புத்திரம்	1
26	சென்னைப் புத்திரம்	1	62. சென்னைப் புத்திரம்	1
27	சென்னைப் புத்திரம்	1	63. தகவல்	1
28	சென்னைப் புத்திரம்	1	64. தகவல்	1
29	சென்னைப் புத்திரம்	1	65. தகவல்	1
30	சென்னைப் புத்திரம்	1	66. தகவல்	1
31	சென்னைப் புத்திரம்	1	67. தகவல்	1
32	சென்னைப் புத்திரம்	1	68. தகவல்	1
33	சென்னைப் புத்திரம்	1	69. தகவல்	1
34	சென்னைப் புத்திரம்	1	70. தகவல்	1
35	சென்னைப் புத்திரம்	1	71. தகவல்	1
36	சென்னைப் புத்திரம்	1	72. தகவல்	1
37	சென்னைப் புத்திரம்	1	73. தகவல்	1
38	சென்னைப் புத்திரம்	1	74. தகவல்	1
39	சென்னைப் புத்திரம்	1	75. தகவல்	1
40	சென்னைப் புத்திரம்	1	76. தகவல்	1
41	சென்னைப் புத்திரம்	1	77. தகவல்	1
42	சென்னைப் புத்திரம்	1	78. தகவல்	1
43	சென்னைப் புத்திரம்	1	79. தகவல்	1
44	சென்னைப் புத்திரம்	1	80. தகவல்	1
45	சென்னைப் புத்திரம்	1	81. தகவல்	1
46	சென்னைப் புத்திரம்	1	82. தகவல்	1
47	சென்னைப் புத்திரம்	1	83. தகவல்	1
48	சென்னைப் புத்திரம்	1	84. தகவல்	1
49	சென்னைப் புத்திரம்	1	85. தகவல்	1
50	சென்னைப் புத்திரம்	1	86. தகவல்	1
51	சென்னைப் புத்திரம்	1	87. தகவல்	1
	சென்னைப் புத்திரம்	1	88. தகவல்	1

(Signed) C. SAMBASIVAIYER, Inspector of Police.

**புதுச்சேரி நீதிமன்றத்தால் கோயிலில் காலமிகைந்த பாதாளம் கடைசியாக
சம்மதிக்கப்பட்ட இப்படி.**

1. சென்னை திருமங்கலம் காலம்	26	22. சென்னை திருமங்கலம்	1
2. சென்னை திருமங்கலம்	1	23. சென்னை திருமங்கலம்	1
3. சென்னை திருமங்கலம்	1	24. சென்னை திருமங்கலம்	1
4. சென்னை திருமங்கலம்	1	25. சென்னை திருமங்கலம்	2
5. சென்னை திருமங்கலம்	1	26. சென்னை திருமங்கலம்	1
6. சென்னை திருமங்கலம்	4	27. சென்னை திருமங்கலம்	1
7. சென்னை திருமங்கலம்	1	28. சென்னை திருமங்கலம்	1
8. சென்னை திருமங்கலம்	7	29. சென்னை திருமங்கலம்	1
9. சென்னை திருமங்கலம்	9	30. சென்னை திருமங்கலம்	4
10. சென்னை திருமங்கலம்	1	31. சென்னை திருமங்கலம்	1
11. சென்னை திருமங்கலம்	2	32. சென்னை திருமங்கலம்	1
12. சென்னை திருமங்கலம்	2	33. சென்னை திருமங்கலம்	1
13. சென்னை திருமங்கலம்	1	34. சென்னை திருமங்கலம்	1
14. சென்னை திருமங்கலம்	2	35. சென்னை திருமங்கலம்	1
15. சென்னை திருமங்கலம்	1	36. சென்னை திருமங்கலம்	2
16. சென்னை திருமங்கலம்	1	37. சென்னை திருமங்கலம்	4
17. சென்னை திருமங்கலம்	1	38. சென்னை திருமங்கலம்	1
18. சென்னை திருமங்கலம்	1	39. சென்னை திருமங்கலம்	1
19. சென்னை திருமங்கலம்	1	40. சென்னை திருமங்கலம்	1
20. சென்னை திருமங்கலம்	1	41. சென்னை திருமங்கலம்	12
21. சென்னை திருமங்கலம்	1	42. சென்னை திருமங்கலம்	8
		43. சென்னை திருமங்கலம்	

(Signed) C SAMBASIVAIAHER, Inspector of Police. 28-8-93

14th November 1893--Mr Miller's order cancelling, the Deputy Magistrate's order against the use of the new gold Tengalai Namam.

SRIRANGAM NAMAM CASE.

Reference on C. No. ⁵¹¹/_M of 93 Despatched 17th November 1893.

Proceedings of the Acting District Magistrate of Trichinopoly, dated the 14th day of November 1893.

Miscellaneous Petition No. 1 of 1893.

Read the following papers:--

(1) Petition dated 7th October 1893, presented by Mr. Robert F Grant, Counsel for D. Kethua Mudahyar and two others, Trustees of the Srirangam Devasthanam, praying for the cancelment of the order of the Deputy Magistrate in charge of the Trichinopoly Taluk, dated 26th September 1893, passed under Section 144 Cr. P. C. prohibiting the Trustees from placing on the forehead of the Ranganathaswamy a gold Namam and from newly placing certain Tengalai Namam and from newly placing certain Thengalai Namam on elephant jhools etc.

Heard Mr. R. E. Grant, Barrister-at-law.

(2) This office reference to the Deputy Magistrate, Trichinopoly Taluq, dated 7th October 1893, requesting to submit the records of the case and to report on the allegations contained in the above petition.

(3) Letter No. 1726 dated 19th October 93 from the Deputy Magistrate Trichinopoly Taluq reporting on the above petition with records.

(4) Memorial of the Tengalais of Srirangam dated the 21st October 1893 complaining against the order of the Deputy Magistrate in his Proceedings dated 28th October 1893, directing that the notice issued on the 26th September 1893 related also to the introduction of Tengalai Namams to elephant jhools, etc.

(5) Letter from the Deputy Magistrate No. 1803 dated 28th October 93 reporting on the above Memorial.

(6) Proceedings of the Deputy Magistrate dated 20th October 1893, should apply also to the use of elephant jhools, etc. with new Tengalai Namams.

(7) This Office reference dated the 1st November 1893, requesting the Deputy Magistrate to send up the Report of the Police Inspector, Srirangam dated 19th October 1893 referred to in the proceedings of the 20th October 1893.

(8) The Report of the Srirangam Police Inspector received with the Deputy Magistrate's letter No. 1881 dated 3rd November 93.

ORDER.

This is a petition under section 144 Cr. P. C. asking me to revise an order passed under the same section by the Deputy Magistrate of Trichinopoly by which the Trustees of the Ranganathaswami Temple at Srirangam are prohibited from placing on the forehead of the principal image in the temple a gold Namam or distinctive mark prepared by them for the purpose and from newly placing certain Tengalai Namams on elephant jhools, palanquins and vessels of the temple.

(2) A petition was received by the Deputy Magistrate from certain Vadalais residents of Srirangam on the 14th August 1893 alleging that the proposal of the Temple Trustees to fix the newly prepared gold Namam to the big idol as well as to make new Namams for jhools and other articles which before had no marks was likely to cause a breach of the peace. This petition was referred to the Inspector of Police who on the 17th August reported that the spirit of the Vadalais was bad and that if the new Namam was fixed there was a likelihood of the breach of the peace.

The Deputy Magistrate then held an enquiry and on the 26th of September passed the order which I am asked to revise.

(3) This order directs the counter-petitioners i. e. practically the Managers of the Temple to abstain from fixing the disputed gold Tengalai Namam to the forehead of the big deity and from placing new Tengalai Namams on elephant jhools, Namams (flags) Kamalakadi and other articles which bear no marks unless they establish their right to do so by a decree of a competent Civil Court.

(4) To arrive at this order the Magistrate has considered whether the Vadalais have any right in the temple and how far the placing of the new Namam is likely to injure the image, the chief contentions of the petitioners being that their rights were being interfered with and that the fixing of so large a Namam as the new one would injure the image. They also alleged that the old Namams, one

gold and one jewelled which were formerly placed on the idol's forehead were Vadagalai and not Tengalai Namams and that the fixing of the Tengalai Namam would wound their religious feelings.

The Trustees urged that the temple was a Tengalai temple and that they had a right to put Tengalai Namams where they pleased and that it was necessary to make a new Namam in this case because the old one had been tampered with by the Vadagalai archakas.

The Magistrate had found that the Vadagalais had some rights in the temple and that the replacement of the old Namam by the new one would injure the image and that the former Namams were in fact Tengalai Namams but not so distinctly different from Vadagalai Namams as is the new one. He also was of opinion that the old Namam had not been tampered with.

(5) The question of the respective rights of the parties is one for the decision by a Civil Court and it is not for the Magistrate to decide which party shall go to the Court as plaintiff and which as defendant. His only duty is to preserve the peace.

In this case the petition of the Vadagalais amounted in fact to a threat that if the Tengalais were not prohibited from putting up the new Namams they the Petitioners would create a breach of the peace.

(6) It is not necessary for me to detail all the evidence adduced on either side to prove the rights of the parties in the temple. The Deputy Magistrate finds that there are as many old and permanent Vadagalai Namams in the temple as Tengalai marks and that the archakas are Vadagalais. These findings do not seem to affect the question which is whether the Temple Trustees have a right to replace an old Namam found by the Magistrate to have been as Tengalai Namam by a new one.

7. As to this it is found that the old Namam was of such a shape that the Vadagalais might have regarded it as a Vadagalai Namam. The Tengalais assert that the Vadagalai archakas have tampered with it and rounded off the outer and lower corners so that the mark has something the appearance of a Vadagalai Namam. The Deputy Magistrate could not see any such alteration. But it seemed clear enough to me at my inspection that the corners have been folded over by some one as to remove the angles and substitute a curve. It is possible that the Tengalais may have done this in order to furnish an excuse for preparing a new Namam; but it is certainly not so probable as is the theory that the alteration had been made by Vadagalai worshippers, who have, the Deputy Magistrate finds, the sole right to touch the idol and have the custody of the Namam. The new Namam is larger than the old and is of such a shape that no alteration such as has been made to the old could give it the appearance of a Vadagalai Namam. It may be that this fact and not a desire to wound the feelings of the Vadagalais influenced the Trustees in their choice of a shape for the new Namam.

(8) I cannot assent to the finding that the Vadagalais permitted the use of the old Namam because they thought it was a Vadagalai Namam. It is clearly not a Vadagalai Namam and could not have been mistaken for one by the Vadagalai Archakas who had to fix it on the forehead of the image.

(9) Nor is it easy to believe on the testimony of some Vadagalai Archakas that the new Namam will necessarily injure the image. The Tenga-

lais are as much worshippers of the image as the Vadagalais and their feelings are likely to be wounded by any injury to the object of their worship as are those of their opponents. As Trustees, the appellants, are responsible for the image and it seems highly improbable that they would willfully injure it nor is there any probability that the Namam of 50 tolas weight will injure the image. The witnesses who as the Deputy Magistrate found ought to know most of this point are unfortunately Vadagalai Brahmans and interested to prevent the use of the new Namam.

10. All the documentary evidence produced goes to show that the Tengalais have images in the temple superior to those of the Vadagalais and if the Deputy Magistrate is right in his finding that old Tengalai Namams are in the temple about equal in number with the Vadagalai Namams, that only proves that the Tengalais have in recent years put up a large number of new Namams, for at present the Tengalai Namams largely outnumber those of Vadagalai shape. Under these circumstances the order prohibiting the replacing of a Tengalai Namam by a new Tengalai Namam seems to be needless for and improper and is accordingly cancelled.

(11) The Vadagalais are warned that if the action of the Tengalais in this matter is an encroachment on their rights they should go to the Civil Court to restrain the Trustees. The Superintendent of Police will be asked to state if there is any necessity to bind over the heads of the Vadagalai community to maintain the peace.

(12) As regards the new Namams to be fixed on jhools etc., the Deputy Magistrate's order may stand, as it is not desirable to allow innovations by one sect which may be reasonably objected to by the other. If the Trustees have the right to put marks on those articles for use in procession they must prove their right.

(Signed) L. C. MILLER, Acting District Magistrate.

(True copy)

14th November 1893.

(Signed) A. KRISHNASWAMIAIYAR, Deputy Collector.

25th November 1893—Chinna Devaraja Bhattar suspended
by Trustees for disobedience and refusal to use the new
Namam.

செ. 493

ஸ்தல

சீர்தவம் தேவன் தானம் மனேஜரவர்கள்.

பேடபேய்க்கார வைத்தவர்ப்பகுக்கு.

பேடபேருமாளுக்கு சாத்த புதிதாக காணது வகுத்ததில் 311 செ. உதறிதடிப்படி செ
ய்கிருந்த தகவ தெவகலை திருமண்காப்பை சாத்தித் தெரிவப்பதேதமபடிக்கான 480,1893
செ. உதறிதடிப்படி தின்னியதின்ம முறைக்காறன அச்சகம் நின்ன தேவராஜபட்டரை
கப்பட்டு சே தருமண்காப்பை பெறியபேருமாளுக்கு சாத்தமபடி சொன்னதில், திருமண
காப்பை சாத்தமாட்டேனென்றும், வக்குமுலம் பெழுதி வைக்கமாட்டேனென்றும், சொன
னதபேரில் பேர்ப்பட்ட வாகுமுலம் 2 யகஜர் 1 ஆக 3ம அனுப்பியிருக்கிறதாக நில் விப
சங்களைகண்டு உதறிதடிக்கேறி கீசெழுதிய காணது செ 25௩ புறன் 515 செ. அபிவிப படிக்க
பட்டது.

[illegible][illegible]

19. சாஸனம் 23a

1053 பூ கையாற்றா 23௨
(அபயம்) பூ. நந்தாசனம் தோண்டியபயகர. (அபயம்) மே. கன். பிச்சு
பூ. கன். பிச்சு. (அபயம்) மே. கன். பிச்சு. (அபயம்) மே. கன். பிச்சு.

مجلس الشورى

31st December 1993- Krishna Bhattar and Periya Devaraja Bhattar suspended by Trustees for disobedience

Ge. 530

செ. 530

[illegible]

அதனால் துணைப்பதினம்க் காரணங்களும்க்காரணம் கடலாண்டு சிந்த பெருமானுக்கு மகத் தான அபகாரம் சம்பவத்திற்குக்கித மனவிடிக் மிகைதப்பயணவிய காரணமாக அபகாரத்தம்க்காரணத் துணைப்பதினம்க் 200 வகையின்க் கருவகையான காரணிகளையும் கலப்படமாகப் போய்விட்டது

ஷா துறையிற் அபகாரத்தம்க்காரணம் கடலாண்டு சிந்த பெருமானுக்கு மகத் தான அபகாரம் சம்பவத்திற்குக்கித மனவிடிக் மிகைதப்பயணவிய காரணமாக அபகாரத்தம்க்காரணத் துணைப்பதினம்க் 200 வகையின்க் கருவகையான காரணிகளையும் கலப்படமாகப் போய்விட்டது

மகா.ந.புத் திருவிருது புரக் காரணத்தம்க்காரணம் கடலாண்டு சிந்த பெருமானுக்கு மகத் தான அபகாரம் சம்பவத்திற்குக்கித மனவிடிக் மிகைதப்பயணவிய காரணமாக அபகாரத்தம்க்காரணத் துணைப்பதினம்க் 200 வகையின்க் கருவகையான காரணிகளையும் கலப்படமாகப் போய்விட்டது

சமுதாயம் விருதுபெற சிந்த பெருமானுக்கு மகத் தான அபகாரம் சம்பவத்திற்குக்கித மனவிடிக் மிகைதப்பயணவிய காரணமாக அபகாரத்தம்க்காரணத் துணைப்பதினம்க் 200 வகையின்க் கருவகையான காரணிகளையும் கலப்படமாகப் போய்விட்டது

1894ஆம் பிப்ரவரி 6

(ஒப்பம்) காரணத்தம்க்காரணம் கடலாண்டு சிந்த பெருமானுக்கு மகத் தான அபகாரம் சம்பவத்திற்குக்கித மனவிடிக் மிகைதப்பயணவிய காரணமாக அபகாரத்தம்க்காரணத் துணைப்பதினம்க் 200 வகையின்க் கருவகையான காரணிகளையும் கலப்படமாகப் போய்விட்டது

6th February 1894—Ramaswami Bhattar and Gopalaswami Bhattar were suspended thereon by the Trustees.

செ. 47.

ஸ்ரீமத்க் தேவஸ்தானம் மனவிடிக் மிகைதப்பயணவிய காரணமாக அபகாரத்தம்க்காரணத் துணைப்பதினம்க் 200 வகையின்க் கருவகையான காரணிகளையும் கலப்படமாகப் போய்விட்டது

மேட்டபெய்க்காரணத்தம்க்காரணம் கடலாண்டு சிந்த பெருமானுக்கு மகத் தான அபகாரம் சம்பவத்திற்குக்கித மனவிடிக் மிகைதப்பயணவிய காரணமாக அபகாரத்தம்க்காரணத் துணைப்பதினம்க் 200 வகையின்க் கருவகையான காரணிகளையும் கலப்படமாகப் போய்விட்டது

இன்று அமலானை புரப்பாட்டுக்கு காரணத்தம்க்காரணம் கடலாண்டு சிந்த பெருமானுக்கு மகத் தான அபகாரம் சம்பவத்திற்குக்கித மனவிடிக் மிகைதப்பயணவிய காரணமாக அபகாரத்தம்க்காரணத் துணைப்பதினம்க் 200 வகையின்க் கருவகையான காரணிகளையும் கலப்படமாகப் போய்விட்டது

அது காரணத்தம்க்காரணம் கடலாண்டு சிந்த பெருமானுக்கு மகத் தான அபகாரம் சம்பவத்திற்குக்கித மனவிடிக் மிகைதப்பயணவிய காரணமாக அபகாரத்தம்க்காரணத் துணைப்பதினம்க் 200 வகையின்க் கருவகையான காரணிகளையும் கலப்படமாகப் போய்விட்டது

இறதுமணியில் மேஜைக்குச் செட்டிபடிக்கும் போலித்தனங்களுக்கும் காரும் தெரிவித்து தஞ்சை பத்திரிகை செய்து கொடுத்திருக்கிறது. அது சம்பந்தி செய்திருக்கிற இரவு அந்த ஆர்வீட்ட வசதுகளுக்கிடமே தஞ்சை பத்திரிகை செய்தும் அவர்களுடைய முறைகள் சர்க்கார் ஆரம்பிப்பதற்குரிய பாதையுமபடிக்கி தாக்கீது செய்தும்

1894ஆம் ஆண்டு செப்டம்பர் 6.

(ஒப்பம்) ரஜீவ் தாமசுமே சுவாமிநாதன். (ஒப்பம்) செ. வெண்கடக
சாமிநாதன். (ஒப்பம்) செ. சென்னை முதலியார். மாண்புமிகு.

6th February 1894—Yadast from the Trustees to the Police Inspector that the Temple worship is stopped by the Archakas

செ. 6

ஸ்ரீரங்கம் பேரில் இரங்கபெட்டர் அவர்களுக்கு மாண்புமிகு யாத்திரை, பரிசுரம் போலித்தனங்களுக்கும் காரும் தெரிவித்து தஞ்சை பத்திரிகை செய்து கொடுத்திருக்கிறது. அது சம்பந்தி செய்திருக்கிற இரவு அந்த ஆர்வீட்ட வசதுகளுக்கிடமே தஞ்சை பத்திரிகை செய்தும் அவர்களுடைய முறைகள் சர்க்கார் ஆரம்பிப்பதற்குரிய பாதையுமபடிக்கி தாக்கீது செய்தும்

15th February 1894—Mr Wedderburn's petition of the trustees to the District Magistrate to bind over Archakas &c. and allow worship.

IN THE COURT OF THE DISTRICT MAGISTRATE OF TRICHINOPOLY.

The 10th day of February 1894.

Application under Section 107 of the Code of Criminal Procedure.

Petitioners.—D. Rethna Muthaliar, K. S. Rangasami Iyengar, U. Rangasami Iyengar.

1. The Petitioners are Trustees of the temple of Srirangan appointed under Act XX of 1863.

2. On the 14th November 1893, the Acting District Magistrate made the order copy of which is appended cancelling an order of the Deputy Magistrate prohibiting the affixing of a new Tungalai Namam on the head of the idol Ranganadaswami and directing the Vadagalais to apply to a Civil Court if their rights were infringed. The Vadagalais have not applied to the Civil Court up to date.

3. On the 25th November 1893, the Trustees called upon the Archaka on duty Channa Devaraja Bhattar to affix the new Namam. He refused to obey and was suspended on the spot and ordered to leave the Temple. Upon this a crowd collected and created a disturbance. Two Trustees and a Police Inspector were present. The order was not enforced on account of the disturbance.

4. On the 10th December, Ranga Bhattar, the Archaka on duty was re-

refused his turn by the other Archakas and when the Trustees wished to enforce his rights, a crowd collected and the Trustees were again defied. The Thasildar was present and the Police Inspector.

5. On the 31st December 1893 two of the Archakas Periya Devaraja Bhattar and Krishna Bhattar were suspended by the Trustees for their conduct.

6. On the 5th February, eight of the Archakas were in pollution on account of the death of a relation leaving only three who could perform service on that day (three Archakas were necessary to take out the idol). The Trustees ordered these three Archakas to do their duty.

Two of them Gopalaswami and Ramaswami Bhattar refused to co-operate with Ranga Bhattar who was ready to obey orders. Upon this the Trustees directed Ranga Bhattar and two others to perform the duty, whereupon Gopalaswami and Ramaswami Bhattar interfered and a crowd collected and the door of the inner temple was locked by Gopalaswami and Ramaswami Bhattar.

7. Upon this the Peeshkar called upon the crowd to disperse and applied to the Town Magistrate for assistance.

The Police were directed to assist the Trustees.

8. The next day, the acting Police Inspector came and turned the crowd out of the inner temple and applied more Constables and asked the Town Magistrate to attend.

9. On the same day Gopalaswami and Ramaswami Bhattar were suspended for a year and ordered to leave and the order was read out in the presence of the Inspector.

This order was disobeyed with a show of force.

10. The Trustees then ordered the doors of the temple to be shut and the Police Inspector promised to send for assistance.

11. The doors of the temple remain closed as the Trustees apprehend a breach of the peace on the part of the Vadagalais.

12. The Petitioners therefore pray that the undermentioned Vadagalais may be bound over to keep the peace as being the ringleaders of the crowd and chief opponents of the Trustees in carrying out their legal duties.

1. Chenna Devaraja Bhattar.
2. Periya Devaraja Bhattar.
3. Krishna Bhattar.
4. Gopalaswami Bhattar.
5. Ramaswami Bhattar.
6. Seshiengar.
7. Savundi Singamiengar.
8. Ranga Iyengar (his son).

9. Iyyasami Iyengar.
10. P. Ranga Iyengar.
11. Tamboo Iyengar.
12. P. Desigam Iyengar.
13. Anan Iyengar.
14. Rigvedam Sami Iyengar.
15. P. Vankata Varadiongar.
16. Srinivasa Ragahava Iyengar.

(all residing at Srirangam).

(Signed) K. S. RANGASAMI IYENGAR.

(சுயம்) ராஜ ரங்கசாமி

செய்தகோப்பி.

(Signed) H. G. WEDDERBURN, Counsel for petitioners.

(True copy.) A. KRISHNASWAMAIYAR, Deputy Collector.

**10th February 1894 Proceedings of the District Magistrate
to issue notice to the counter petitioners on the above
Petition.**

PROCEEDINGS OF THE ACTING DISTRICT MAGISTRATE OF TRICHINOPOLY

Read petition put in by H. G. Wedderburn, Barrister on behalf of the Trustees of Srirangam Temple requesting that 16 persons.

1. Chenna Devaraja Bhattar
2. Periya Devaraja Bhattar.
3. Krishna Bhattar
4. Gopalaswami Bhattar.
5. Ramaswami Bhattar
6. Sesha Iyengar.
7. Ravundi Singam Iyengar.
8. Ranga Iyengar (his son).

9. Ayyasami Iyengar.
10. P. Ranga Iyengar.
11. Thambu Iyengar.
12. P. Desigam Iyengar
13. Anna Iyengar.
14. Rigvedam Iyengar.
15. Venkata Varadla Iyengar.
16. Srivasa Raghava Iyengar.

(all residing at Srirangam) noted in the margin be bound over to keep the peace under Section 107 C. C. P. Heard Mr. Wedderburn. Read this office Proceedings Dis No. 82 dated 9th February 1894 and all the papers referred to therein. The Trustees of the temple state that they attempted to get put up a Namam to one of the idols in the temple in the manner allowed by the late Acting District Magistrate and that as one or other of the Archakas (Vadagalais, disobeyed the order, they suspended two of them and appointed substitutes, but that the suspended Archakas and others refused to allow the man newly appointed to put up the Namam. They also contend that the suspended Archakas refuse to permit the worshipping to be performed by the men whom they have appointed. Petitioners allege that a breach of the peace is likely to occur in consequence. The Acting District Magistrate resolves to call on the 16 persons noted in the margin to appear on Monday the 12th day of February 1894 at 2 o'clock in the afternoon and show cause why they should not be bound over to keep the peace.

(Signed) J. ANDREW, *Acting District Magistrate* 10-2-94

(True copy).

(Signed) A. KRISHNASWAMAIYAR, *Deputy Collector.*

**10th February 1894—Notice to the counter-petitioners under
Section 114 C. P. C.**

Notice under Section 114 C. P. C.

Whereas it has been made to appear to me by credible information that you refuse to allow the Trustees of the Srirangam Temple to cause to be put up a Namam as directed by the late Acting District Magistrate, and that you refuse to allow the said Trustees to have the worship performed by Archakas appointed by them, and that a breach of the peace is likely to be caused in consequence.

You are hereby required to attend in person at the office of the Magistrate of the District on the 12th day of February 1894 at 2 o'clock in the afternoon to show cause why you should not be required to enter into a bond for Rupees 200 and also to give 2 sureties in the sum of Rs. 200 each, that you will keep the peace for the term of 3 months.

Trichinopoly District Magistrate's Office 10-2-94.

(Signed) J. ANDREW, *Acting District Magistrate.*

(True copy) (Signed) A. KRISHNASWAMAIYAR, *Deputy Collector.*

15th February 1894—Proceedings of the Acting District Magistrate of Trichinopoly under Section 144 Criminal Procedure Code, prohibiting Archakas &c from interfering with the Trustees' orders in carrying on worship.

PROCEEDINGS OF THE ACTING DISTRICT MAGISTRATE OF TRICHINOPOLY

Mis. Case No. 2 of 1894, dated 15th February 1894

Despatched 16th February 1894, under Section 144 Cr. P. C.

Read Proceedings of late Ag. District Magistrate, reference on current No 311 M. dated 14th November 1893, and papers referred to therein.

Also Proceedings of Ag. District Magistrate Dis No. 82 M of 1894 dated 9th February 1894, and papers connected therewith. Also application under Section 107 C. C. P presented by Mr. Wedderburn, barrister on behalf of the three Trustees of the Srirangam Temple, requesting that the following Archakas, and their supporters (the remaining counter-petitioners) be bound over to keep the peace.

1. Chinnu Devaraja Bhattar.
2. Poriya Devaraja Bhattar.
3. Krishna Bhattar.
4. Gopalaaswami Bhattar.
5. Ramaswami Bhattar.
6. Seshu Iyengar.
7. Savundi Singam Iyengar.
8. Ranga Iyengar.

9. Ayyaswami Iyengar.
10. P. Ranga Iyengar.
11. Thumbu Iyengar.
12. P. Desigam Iyengar.
13. Annu Iyengar.
14. Rigvedam Sami Iyengar.
15. P. Venkata Varada Iyengar.
16. Srinivasa Ragava Iyengar.

Read also records of enquiry on that application, viz in addition to the papers above quoted—(a) Deposition of Vanthavra Aiyar, Temple Poshkar given on behalf of the petitioners, and (b) that of the Srirangam Police Inspector, examined as Court witness, and (c) documents filed by Petitioners Exhibits A to OO, and (d) documents filed by counter-petitioners' Exhibits 1 to XXIII, and (e) notice calling on counter-petitioners to show cause why they should not be bound over.

Also copy of Taluk Magistrate's report regarding the closing of the Temple received with endorsement of Headquarters Deputy Magistrate No 197 dated 10th Instant.

Also Police Occurrence report on the same subject.

Heard Mr. Wedderburn on behalf of petitioners, and the Honorable Mr. Sankara Nair and Mr. Kappusami Iyengar on behalf of counter-petitioners.

2. To make matters plain, it is desirable to give here a short history of the dispute. For a long time there have been disputes between the Tengalais and Vadagalai Brahmins of Srirangam. The Archakas (counter-petitioners) represent the Vadagalai faction, and broadly speaking for the purpose of these Proceedings the Trustees (petitioners) represent the Tengalais.

3. Some months ago the Tengalais wished to affix a new Tengalai Namam to the forehead of the chief image. If this the Vadagalais objected on the ground that the prepared Namam was of such a size as would injure the idol, and that in any case a Vadagalai, and not a Tengalai Namam should be affixed. They also petitioned the Headquarters Deputy Magistrate to restrain the Tengalais from affixing the Namam in question. The Deputy Magistrate after an exhaustive enquiry,

issued an order as prayed for under Section 141 C. C. P. On appeal the late District Magistrate came to the conclusion that the existing Namam was not as contemplated by the Vadagalais & Vadagalai Namam, that the Tengalais have rights in the temple superior to those of Vadagalais, and cancelled the order of the Deputy Magistrate and referred the Vadagalais to a Civil Court to case the status of the Tengalais was an encroachment on their rights.

4. Since then the Trustees have attempted to have the new namam affixed by the Archakas who have disobeyed their orders and have refused to affix it or allow it to be affixed. Without going into the details of the disputes of the past weeks it is enough to state here that the Trustees suspended Archaka Chinna Deva Raja Bhattar (No. 1) for refusing to put on the namam, and that they then suspended Archaka Periya Devnaraja Bhattar (No. 2) Krishna Bhattar (No. 3) for obstructing Archaka Ranga Bhattar who attempted to put on the Namam under orders of the Trustees. The Archakas contend that this man was not entitled to perform any of the ceremonies as he had leased out his Archaka rights to the others. The Trustees deny this, and say it was the turn of Ranga Bhattar to perform the worship. Then the Trustees suspended Archaka Gopalaswami Bhattar (No. 4) and Ramaswami Bhattar (No. 5) for refusing to help Ranga Bhattar to carry the idol, and for collecting a crowd in order to offer physical obstruction. Some questions were put to the Peshkar in cross-examination to show that these men were not suspended in the manner alleged, but I am satisfied that they were suspended, nor is it material as to whether the details of the suspensions are all correct, for admittedly the Archakas received a notice from the Trustees (in reply to one sent by them complaining that the Trustees would not allow them to perform the worship) on the 10th in which it was stated that the Archakas were all suspended. The Archakas also broadly dispute the right of the Trustees to suspend them without the interposition of a Civil Court and on the ground that the order to affix the Namam was improper. Hence the details of the suspension are not very material. The doors of the inner shrine, as well as that of the place where the jewels required for the daily use of the image are kept are in charge of the Archakas who keep the keys thereof. The doors of the outer gates are in charge of the Trustees, as well as the boxes containing the other jewels—though Archakas have the right of sealing such boxes. The result of all these disputes is that for some days past no worship has been performed, as the door of the inner shrine containing the image is kept locked by the Archakas, while the outer doors are kept locked by the Trustees. Thus egress and ingress are alike put a stop to. The result is that it has been necessary to keep an extra police force there to keep the peace; each side being evidently prepared to offer active resistance to any action taken by the other.

5. About a week ago an application was presented asking me to go to the Srirangam Temple and by my presence there, endeavour to have the worship properly performed. This I declined to do. It is not the business of a Magistrate to mix up in disputes of a more or less intricate nature regarding the internal arrangements of a Temple. Such disputes may properly form the subject of a civil suit. Subsequently however the present application was made on the ground that a breach of the peace was likely to occur if some order was not issued. Accordingly—as prayed—I issued an order calling on the counter-petitioners to show cause why they should not be bound over under Section 107 C. C. P. On appearing the Ar-

Archakas contended that they were not parties to the Proceedings of the late Ag Dist. Magistrate and are consequently not bound by it. They also dispute the right of the Trustees to suspend them, and contend that the Namam should be a Vadam-gular Namam and that the one insisted on by the Trustees would injure the image, and that the action of the Trustees in ordering the new Namam is improper, and any order of suspension by them would be invalid. They express their willingness to abide by any decree of a Court declaring the kind of Namam that should be put on.

6. There is no doubt that a substantial question of right is at issue between the parties, 1st as to whether the Namam is a proper one, and 2nd as to whether the order of suspension is valid. Orders passed by a Magistrate are not, and cannot be final on such matters. But it appeared to me on considering all these objections that Section 107 C. C. P. would not be applicable, and would further be ineffective. This Section applies when a person is (1) likely to commit a breach of the peace, or (2) is likely to do any wrongful act that may occasion such breach. The Archakas here are not alleged to meditate committing a breach of the peace. Their action is passive refusing to allow, what they contend to be, a wrongful act to be committed by the Trustees. In fact it would be the action of the Trustees that might be likely to cause a breach of the peace in trying to enforce the putting on of the new Namam. If it was alleged that they meditate committing a "wrongful act," that would be begging the whole question in dispute, and if they were prosecuted, a conviction could scarcely be obtained unless it were affirmatively proved that the new Namam was a proper one or that the Archakas were bound in law to carry out the orders of the Trustees. But these are the whole points in issue. Moreover it has to be remembered that there is at present no restraining order under Section 144 C. C. P. The only restraining order under Section 144 C. C. P. was that passed by the Deputy Magistrate, and the Proceedings of my predecessor simply cancel that order - it does not in itself legally restrain any one from doing any act under Section 144 C. C. P. I therefore on the first day of hearing intimated that I would proceed under Section 144 C. C. P. and not under Section 107 C. C. P. This did not prejudice either party, as I had intimated to a number of them who were present when the application was made that the main question I would consider was the right of the Trustees to suspend the Archakas, and the remedy of the latter against wrongful suspension. Further the arguments lasted over to the next day and so counter-petitioners have not suffered materially by the change in procedure.

7. The state of things satisfies me that action under Section 144 C. C. P. is desirable. It is true, as already stated, that I, as Magistrate, am not concerned as to the rights of one side or the other. Each side has persistently refrained from carrying the dispute to a Civil Court, the only Court that can properly set such disputes at rest, and whether that reluctance on each side to go to a Civil Court arises from a wish to avoid expense, or to a wish to avoid having to appear as Plaintiff or Petitioner and so having to bear the onus of proof, is immaterial. It is therefore not desirable under the peculiar circumstances of this dispute that a Magistrate should intervene with the object of having the performance of worship facilitated by one side or the other. But it is desirable that there should be some speedy remedy in order to avoid risk of riots, for the Police cannot be indefinitely kept watching the Temple gates to the detriment of their other duties.

8. It now remains to be seen what order should issue. The Namam as having been affixed, should I issue an order to the Trustees to refrain from putting it on until they obtain a Civil Decree in favour of a Tengalai Namam, or should I order the Archakas to refrain from offering obstruction to the Trustees having it put on. It is necessary to see what *prima facie*, are the rights and powers of the Trustees. A mass of documentary evidence has been put forward, by the Trustees to show that they have the power to suspend Archakas and that if any order of suspension is improper, the remedy of the Archakas is by Civil suit for redress. One ruling is quoted to this effect. The Archakas contend that if the Trustees want to suspend an Archaka, and if that order is improper, or if the Archakas consider it to be so, the Trustees should obtain an order of a Civil Court. These people do not stand each other in the simple relation of master and servant. The Archakas have peculiar privileges. Their office is hereditary, and they alone—and not the Trustees—can touch the image and perform the worship. But though the office is hereditary it does not follow that the Trustees may not have power to suspend them, leaving them to seek redress in a Civil Court if the suspension is improper just as a Divisional officer has power to dismiss a village servant, even though he holds office by virtue of hereditary right whose remedy lies by way of appeal. Taking all the documentary evidence, I find that the Trustees have *prima facie* shown that they have the right to suspend Archakas and that the remedy of the latter is to seek redress in a Civil Court. This is not intended as an absolute decision as to the rights and powers of the Trustees,—that is for a Civil Court—nor do I find it necessary to decide whether the order of suspension must be made in good faith. In the present case—although the Archakas may not have been actual parties to the Proceedings before the late District Magistrate—it is obvious that the orders of the Trustees to put on the new Namam and to suspend the Archakas, are not manifestly,—in the face of it—improper orders, for after an elaborate enquiry the late District Magistrate came to a decision in their favour as to the sort of Namam that should be put up. I therefore think it necessary to restrain the Archakas from obstructing the Trustees. If the action of the Trustees is improper, the Archakas can go to a civil court for an injunction to restrain them. Both parties have had ample time to consider what they should do.

9. I hereby order as follows under section 144 C. C. P. Archakas Chinna Devaraja Bhattar (1) Peirya Devaraja Bhattar (2) Krishna Bhattar (3) Gopala-swami Bhattar (4) and Ramaswami Bhattar (5) are hereby directed to abstain from performing or attempting to perform the duties of Archakas in the Sricangam temple until permitted to do so by the Trustees. The above named Archakas and the other Archakas mentioned in these proceedings are hereby directed to abstain from offering any obstruction or resistance to the putting on of the new Namam by order of the Trustees by Ranga Bhattar or other Archakas already appointed or that may be hereafter appointed by the Trustees, and all the Archakas mentioned are directed to abstain from offering any obstruction or resistance to the performance of the temple worship by the Archakas appointed or hereafter to be appointed by the Trustees. The Archakas who have the keys of the door of the inner shrine and of the door of the inner room containing the jewels in charge of the Archakas are hereby directed to open or cause to be opened such doors when ordered to do so by or by order of the Trustees, for the performance of the temple worship by Archakas appointed or to be appointed by the Trustees. The other

counter-petitioners and the public in general are likewise directed to abstain from offering any obstruction or resistance to the putting on of the Namam by Archakas already appointed or to be appointed by the Trustees and from offering any obstruction or resistance to the performance of worship by such Archakas.

10. Any one disobeying this order will be liable to punishment under Section 188 I P C.

11. I think it necessary to draw the attention of all concerned - Tengalais and Vadagalais alike—to the provisions of Section 141 clause (4) last part of the I P C. If one side thinks that the other is causing any wrong—by act or omission—their course is to appeal to a civil or criminal court. Any attempt to enforce "any right or supposed right" by an assembly of 5 or more will render them liable to the provisions of this section.

12. The orders contained in these proceedings will remain in force for 2 months from this date. If however, the Archakas obtain an order or injunction of the civil court restraining the Trustees from putting up the Namam or from carrying out any order of suspension, the counter petitioners can apply to the District Magistrate with a view to a reconsideration of the orders passed in these Proceedings.

(Signed) J. ANDREW, *Ag. District Magistrate.*

(True copy)

(Signed) A. KRISHNASWAMAIYAR,
for Ag. District Magistrate.

To, The Superintendent of Police, Headquarters Deputy Magistrate, Town Sub Magistrate, Thasindar Magistrate, and Police Inspector, Srirangam.

17th February 1894—Deposition of Ranga Bhattar to Trustees that he will obey all commands

1894ஆம் பிப்ரவரி 17ம். துதிதகம் தேவந்தாசனம் மகா-ச-ஸ்ரீ மாணேஜர்ஸ் முன்பாக
ஷ. தேவந்தாசனம் அச்சமம் சொல்லட்டே பெருநிலைத்த வாக்குமூலம்.
நான் தவசனாக... வருதிப்படிச்சி பெண்டுகட... பூசுது முறைகள் செய்கிறதும் தவசனாக...
உத்தரவுப்படி பெரிய பெருமானுக்கு சொந்திடுக்கிற புதிய தெவகை காமத்த சாதலத்திலும் பெருகு
ல யாதொரு அபிபிராயமும்மில்லை. இது காமத்த பெரிய பெருமானுக்கு சாதலத்திலும் யாதொரு
பாதலமும்மில்லை.

படித்தகச்சேட்டைச் சரிபாவிடுக்கிறேன்

(குப்பம்) தெவசப்பட்டர்.

17th February 1894—Deposition of Kuppa Bhattar to the same effect.

1894ஆம் பிப்ரவரி 17ம். துதிதகம் தேவந்தாசனம் மகா-ச-ஸ்ரீ மாணேஜர்ஸ் முன்பாக
ஷ. தேவந்தாசனம் அச்சமம் சொல்லட்டே குமரன் குப்பசப்பட்டர் பெருநிலைத்த வாக்குமூலம்.
நான் தவசனாக... வருதிப்படிச்சி பெண்டுகட... பூசுது முறைகள் செய்கிறதும் தவசனாக...
உத்தரவுப்படி பெரிய பெருமானுக்கு சொந்திடுக்கிற புதிய தெவகை காமத்த சாதலத்திலும் பெருகு
ல யாதொரு அபிபிராயமும்மில்லை. இது காமத்த பெரிய பெருமானுக்கு சாதலத்திலும் யாதொரு
பாதலமும்மில்லை.

படித்தகச்சேட்டைச் சரிபாவிடுக்கிறேன்

(குப்பம்) துதி அ. குப்பசப்பட்டர்.

3rd March 1894 Similar deposition by Kappa Bhatlar.

1894 மார்ச்சு 3ல். ஸ்ரீரங்கம் தேவஸ்தானம் மக்கள் சபையின் மூலம்
 மக்கள் குழுவால் சேலத்திலுள்ள கைத்தொழில்
 கலாசாலைக்குச் சென்றிருந்த கைத்தொழில்
 கலாசாலைக்குச் சென்றிருந்த கைத்தொழில்
 கலாசாலைக்குச் சென்றிருந்த கைத்தொழில்
 கலாசாலைக்குச் சென்றிருந்த கைத்தொழில்

1894 மார்ச்சு 3ல். ஸ்ரீரங்கம் தேவஸ்தானம் மக்கள் சபையின் மூலம்

14th March 1894—Mr Burton's petition to the District Magistrate
 to revise the above proceedings of 15-2-94.

THE DISTRICT MAGISTRATE TRICHINOLLY.

Memorandum of Criminal Revision Petition under Section 144
 Criminal Procedure Code.

Parties:—

Chinna Devanaja Bhatlar.
 Periya Devanaja Bhatlar.
 Krishna Bhatlar.
 Gopalaswami Bhatlar.
 Ramaswami Bhatlar.
 Sesha Iyengar.
 Suvandi Suvaramooghar.
 Rangas Iyengar.

Ayyaswami Iyengar.
 P. Rangas Iyengar.
 Thambus Iyengar.
 Mangas Iyengar.
 Aoc Iyengar.
 Vignayeswari Siva Iyengar.
 P. Venkates Varada Chariar.
 Srinivasa Rangas Iyengar.

The petitioner above named begs to present this humble petition on the order of this Honourable Court dated 16th February 1894 M. C. 2701 and pray that it may be recommended for the following reasons.

1. Because the order in question is passed when there was apparently no necessity of the Temple from exercising their lawful rights and object to doing what is improper, irregular and against the longstanding custom.

2. Because your honour has exercised into and directed questions of a civil nature.

3. Because your honour has ordered the fixing of the new Nataraj which is purely a question of ritual and is against the agreement among the Archakas.

4. Because your honour's order is in contradiction of the judgment of the High Court in second Appeal No. 1782 of 1891.

5. Because your honour has not recorded any finding as to whether the law of the suspension were correct, true and lawful.

6. Because your honour's order has practically deprived petitioners 1 to 10 of the possession of the inner shrine and of the rights to the keys thereof and so the law is broken and because their possession could be disturbed only under Chapter XII of Criminal Procedure Code, if at all and not by any order under Section 144.

7. Because your honour having found that the action of the Trustees tended to provoke a breach of the peace, they should have been bonded over.

8. Because the change of procedure adopted by your honour from Section 107 to section 144 has materially prejudiced them (petitioners).

9. Because in the face of your honour's finding that it is not for the Magistrate to facilitate performance of worship, the order in question need not have been passed.

10. Because your honour having acknowledged that the Archakas have proved no privileges and being the sole authority in matters of rituals your honour need not have issued the order of suspension, on the analogy of Kurum.

12 Because Act XX of 1863 does not give Trustees any power to suspend Archakas
 13 Because the order that Archakas should obey the Trustees will lead to many irreligious acts being committed in the Temple and will lead to dangerous consequences.
 14. Because your honour's order is in the nature of a perpetual injunction which is not legal.

5. Because the effect of your honour's order is irrevocable and such an order cannot be passed under section 144 C. P. C.
 (Signed, W. BURTON, Counsel for Petitioners
 14-3-94.

**20th March 1894 -The above petition dismissed
 PROCEEDINGS OF ACTING DISTRICT MAGISTRATE TRICHINOPOLY**

Dated 20-3-1894

Mis. case No. 3 of 1894.

Read proceedings of this Court dated 15-3-94 in Mis. case No 2 of 1894.
 Read also petition presented by Mr. Ragaviah Kerton! Barrister-at-Law, requesting this Court to modify or revoke the orders contained in the above proceedings for the reasons stated in the petition.

Heard counsel for the Petitioners.

Having heard the arguments, and considered all the facts, the Ag. District Magistrate sees no reason to modify or cancel his former orders. The petition is accordingly dismissed.

20-3-94

Signed, J. ANDREW, Ag. District Magistrate.

30th March 1894-Mr. Brown's Criminal Revision Petition to the High Court in the above proceedings.

MEMORANDUM OF ORIGINAL REVISION PETITION. BEFORE THE DISTRICT MAGISTRATE OF TRICHINOPOLY

Mis. case No. 2 of 1894.

Before the High Court of Judicature at Madras Criminal Revision Petition
 No. 176 of 1894.

Before the District Magistrate.

1. Periya Dorevaraja Bhattar.
2. Chidana Dorevaraja Bhattar.
3. Krishna Bhattar.
4. Gopalaswami Bhattar.
5. Ramaswami Bhattar.
6. Sesha Iyengar.
7. Savandi Singamangar.
8. Ranga Iyengar.
9. Ayyasami Iyengar.
10. P. Ranga Iyengar.
11. Thimboo Iyengar.
12. Desigan Iyengar.
13. Anni Iyengar.
14. Rignedam Samiengar.
15. P. Venkata Vardachariar.
16. Srinivasa Nagarajangar.

Counter Petitioners.

The petitioners above named beg to present this Criminal Revision Petition to the High Court of Judicature at Madras against the order of the District Magistrate dated 15th February 1894, on the following among other grounds:

1. Because no case under section 144 has been made.
2. Because the District Magistrate found that if any breach of the peace was likely, it would be likely to result from the proposed action of the Trustees and not of the present Petitioners.
3. Because the Trustees have not proved that their proposed action was lawful or that they had authority to suspend the Archakas.
4. Because the District Magistrate has not found that there was any breach of the peace or any part of the persons against whom his order was made to cause a breach of the peace or any danger of any breach of the peace or any disturbance likely to be caused by them.
5. Because notice was given only of an application under Section 107 which application was dismissed and no order under Section 144 should have been made.
6. Because if the District Magistrate considered that there was reason to make an order under Section 144, he should have given the usual notice to show cause against it, or at least granted the short adjournment asked for by the present petitioners, in order to enable them to meet the case.

7. Because in any view the District Magistrate's order is too wide and much of it is obviously unnecessary.

30-3-94

(Signed)

K. BROWN, Counsel for Petitioners

8th April 1894—High Court Proceedings against the above petition IN THE HIGH COURT OF JUDICATURE AT MADRAS.

Wednesday the 8th day of April One thousand eight hundred and ninety four.

PRESENT:—

The Honorable Sir Arthur J. B. Collins Kt., Chief Justice,
and

The Honorable Mr. Justice Parker.

Criminal Revision Case No. 176 of 1894
(Criminal Revision petition No. 80 of 1894).

1. Periya Devaraja Bhattar.
2. Chinna Devaraja Bhattar.
3. Krishna Bhattar.
4. Gopalaswami Bhattar.
5. Ramaswami Bhattar.
6. Sessa Aiyangar.
7. S. Singam Aiyangar.
8. Ranga Aiyangar.
9. Ayyasami Aiyangar.
10. R. Ranga Aiyangar.
11. Thambu Aiyangar.
12. Desika Aiyangar.
13. Annu Aiyangar.
14. Rigvedam Sami Aiyangar.
15. Venkatarada Aiyangar.
16. Srinivasa Raghava Aiyangar.

Petitioners.
Counsel for Petitioners.

1. Ratna Mudaliar.
2. K Rangasami Ariyengar
3. W Rangasami Aiyangar.

Counter Petitioners
Petitioners.

Petition under Section 435 and 439 of the Cr P C praying the High Court to revise the Proceedings of the Acting District Magistrate of Trichinopoly dated 1st February 1894 possession Miscellaneous Case No. 2 of 1894

His petition coming on for hearing, upon perusing the petition and the records submitted in accordance with the order of this Court dated 5th April 1894 and upon hearing the argument of Mr. E Norton for Mr. K Brown counsel for the Petitioners and of Mr. H G Wedderburn counsel for the Counter Petitioners the Court made the following order

“We see no reason to entertain this revision petition as the order under Section 144 Cr. P. C. has now expired. It was merely a temporary order passed by the District Magistrate for the maintenance of the Public peace and Public order.

(By the Court)
(True copy)

(Signed) A. F. FORBES,
Deputy Registrar Appellate side.

Head Peshkar's deposition in the Sesharaya Kantapam Thiruman dispute 14th April 1894

IN THE COURT OF THE 1st CLASS MAGISTRATE OF ARYALUR DIVISION
Calendar No. 10 of 1894

Deposition of 10th witness for Prosecution. Name--Vijayeswara Iyer. Father's Name--Sobharaya Iyer. Head Peshkar Srirangam Temple. Camp. Thirumanangalam. Dated 14-4-1894. Solemnly affirmed in accordance with the provisions of Act X of 1878.

I am the Head Peshkar Srirangam Temple. I know my predecessor Appasami Iyer. I have seen his signatures often in the old records of my office. I have often seen his initials. Exhibit B is the 1st of Namams. I find the initials of Appasami Iyer in it. It shows it was prepared on 1st September 1863. I know the signature of D. Periyasami Mudaliyar who was the Trustee of the Srirangam Temple in 1863. I was his private clerk for about ten years. I have often seen him write and sign. I know his signature. Exhibit C dated 15th September 1863 is signed by him. Appasami Iyer and Periyasami Mudaliyar are dead and gone. Exhibits B and C were in the records of my office. They were kept there. I produced them before the Deputy Magistrate Trichinopoly in the late Namam case. I am the Peshkar of the Temple for the last 9 years. I know Seshu Rayar Mantapam and the Dasa Avatars in it. 2 or 3 of them had Thilakams and 6 or 7 have Tengalai Namams. None of them had Vadagalai Marks. I noticed them while showing European Gentlemen over the place. The Namams have now been tampered with from the night of 3rd October. On the morning of 4th October last on information received I went there with Police Inspector and others and found them tampered with. I had seen Tengalai Namam 20 days previously.

— I was never dismissed or suspended. I was twice on leave. I was not present when Mr. Syed Kadir Padshah inspected the Temple. He inspected the Temple twice or thrice. My appointment is in the gift of the Trustees, who are

and at the prosecution in this case from the Temple funds. I don't know if the Court have authorized such expenditure. I know nothing about the contents of Exhibits B and C. In Exhibit U, I don't know whose signature the signature is. One Sri Parasara Sudarsana Bhatlar is now alive, I don't know if he was a Trustee in 1863.

He is not a Trustee now. One Venkatararer Deputy Peskar is now sick. I don't know if he was employed in 1863 in the Temple. He was examined as a witness before the Deputy Magistrate Trichinopoly. As far as I know none of the cases employed in 1863 are alive now. By the complainant's Exh. 1, Exhibit D, dated 16th August 1863 and it is signed by the late Periyasami Mudaliyar. It is also signed in some other languages. He—The expenses of the Temple are not from the Temple funds, as Seshabayer Mantapam a part of the Temple is not. There are three Trustees now and of these 2 are Tenggais and 1 is Kethna Mudaliyar & a scribe. All the three have sanctioned this Prosecution. To Court. I don't know the marks in Ramaswami Temple. I never went into the Temple. I had no occasion. It is in charge of Vadagalais. Read in Tamil and acknowledged correct.

(Signed.)

A SUDHUGASUNDARAM, Deputy Magistrate.

21st May 1894—Proceedings of the Deputy Magistrate convicting nine Vadagalais for mischief to Tenggai Mark in Seshabayer Mantapam

Sesha Bayer Mantapam

IN THE COURT OF THE DEPUTY JUSTICE MAGISTRATE OF ARYALUR.

File case No. 17 of 1894.
Calendar case No. 10 of 1894.

JUDGMENT.

Name of the Accused:—

- | | |
|-----------------------------------|--------------------------------------|
| 1. Pingsapuram Krishna Iyangar | 8. Mada Kappasa Iyangar. |
| 2. Panyar Krishna Iyangar, | 9. Gopala Iyangar. |
| 3. Maruchampottai Krishna Iyangar | 10. S. muresa Thatha Onari. |
| 4. Seshathri Iyangar | 11. Ranganaswamy Iyangar Vadagar |
| 5. Manalar Seshu Iyangar. | 12. Singam Iyangar. |
| 6. Varatharaja Iyangar. | 13. Kambanatham Ranganaswamy Iyangar |
| 7. Sundar Iyangar. | |

Offence — rioting, being members of an unlawful assembly and mischief Sections 147, 148 and 426 Indian Penal Code

“Finding”—2nd and 6th accused not guilty and the rest guilty

“Sentence”. 2nd and 6th accused persons to simple imprisonment till the rising of the Court and Code and 7th and 8th accused persons to simple imprisonment for 15 days and 1st, 3rd, 4th, 5th, 9th 10th, 11th, 12th & 13th to rigorous imprisonment for 3 months and to pay a fine of to pay a fine of Rs 5 each in default further simple imprisonment for 3 months and to pay a fine of 500 Rs each in default 6 months further rigorous imprisonment.

This case and calendar case No. 9 of 1894 disposed of to day are well known as counter or cross cases between the Iyangars of Srirangam. The two cases were transferred to the Court of the Court for disposal by the District Magistrate in his proceedings displayed No. 104 M dated 20 2 94.

2 Near the Town of Trichinopoly is situated an island surrounded by the Cauvery and the Coleroon and on this island is the town of Srirangam with a very large and ancient Vaishnav temple dedicated to Sri Ranganadaswamy. The temple with all its endowments and

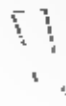
enormous revenue appears to have been specially created for the benefit of Iyangers who are the chief residents of Srirangam and who are everything and anything in the temple.

3. These Iyangers are divided into two sects Tengalai and Vadagalai (or as Europeans understand them as Y mark & U mark Brahmins respectively) only in religious matters. The simplest way to identify them is that the man who wears a bottom to his mark on his forehead is a Tengalai and the man who wears no bottom is a Vadagalai.



Tengalai.

and



Vadagalai.

4. Socially both these sects are equals, they are relatives and friends, they intermarry and they inter-dine but they differ in their religious ceremonies and prayers and more particularly in their marks on their foreheads. They are relatives and friends as far as they can be and as long as they can be, but the moment a slightest controversy or dispute regarding their particular faith arises, they are only too ready to take up sides and to counter-swear and fight as hard as they can and as hard as the circumstances may require. When their religious frenzy or fanaticism is excited their weapon of fight is not the sword, as they are a very intelligent class of people, but unlawful assemblies and riots and subsequent scenes in Courts of law with all their lowcunning, trickery, and hard swearing.

5. The above are necessarily general remarks warranted by the evidence on record. No one will be able to sit in Judgment between these people unless he has some idea of the history of their disputes from the very beginning. This can be easily obtained by a perusal of the able and lucid Judgment of Mr. Pennington, the then District Magistrate of Frichinopoly delivered in 1874 (Exhibit F). This is the recent record available giving as a reliable account of the disputes between these two sects of people.

6. From this elaborate Judgment it will be seen that earliest record of the fights between Tengalais and Vadagalais dates from 1803, almost from commencement of the British rule in these parts though there is reason to believe that they must have existed long long before almost from the very beginning of the temple which appears to be about 400 years old.

7. The first in order of time is the Judgment of Mr. Latham the Zillah Judge of Trichy delivered in 1803 (Exhibit G). This document Mr. Pennington very properly calls it is the magna charta of Tengalais. It declares that "the Tengalais are confirmed" in their superiority over the Vadagalais of Srirangam and are declared the dictators in all the ceremonies to be performed to the Swamies therein.

8. There are many Judgments Civil and Criminal and various proceedings, orders, and proclamations by several Judges and Magistrates (most of them filed by both parties in these two cases) too numerous to be commented upon here as they extend over a period of nearly a century. They all show that from the beginning to the last these Iyangers never missed an opportunity to break the peace or to threaten to break it and that Magistrate and Police interference was often called for. They never spared a new District Magistrate without getting from him some order or other. Their tendency appears to have been to avoid Civil Courts as much as they can and to fight and to rush to Magistrates for speedy justice. The peculiarity whenever they went to the authorities for aid, is that the applicants were the very persons who threatened to peace and that the Magistracy had to act not consistently, but as occasion required.

9. The temple at Srirangam is under the control of the Pagoda committee who appoint 2 of the Managers or Trustees, the third being one of the stalathars of course Iyangers) who hold office for one year and then vacate in favour of the next. The 3rd is called the re-

tation trustees. These three trustees or managers conduct the affairs of the temple with several subordinate rates under them, mostly Iyengars of both the sects. The present trustees are D. Ratna Modakar a Sivite, Rangasawmy Iyengar a Tengalai man and 3rd Uthama Nambi Ranga Sanni Iyengar also a Tengalai man.

The above remarks are indispensably necessary for the proper understanding of both the criminal cases which form the subject of present trials.

11. The present case No. 10 is the one brought by Tengalais against Vadagalais in a religious or sectarian dispute like this, in which religious frenzy blinds the people. One task of appreciating the evidence is not an easy one, but still we must do our duty as best as we can.

12. In this case 13 accused persons (Vadagalai) are charged under section 143, 147 and 426 Indian Penal Code. The complainant and Prosecution 1st witness Srinivasa Iyengar a Tengalai man calls himself as yethooli or temple policeman whose duty it is to watch and protect the temple properly and to go night rounds in the precincts of the temple to prevent thefts. He says that on the night of 3rd October last or rather on the morning of 4th at about 3 A. M. he and 3 other yethoolies like himself and a temple peon and a kavalgar were going night rounds inside the temple and that they observed some light in and heard some noise from the Sesha Rayer mantapam which, it must be remembered, is the scene of the offence in both the cases. These 4 yethoolies went in advance to the Mantapam leaving behind them, the peon and the kavalgar as they had a lantern in their hands. They found the accused persons (Vadagalais) holding a torch and chiselling off the bottoms of Pongalai Namams on the foreheads of the figures in the Pillars called Utasa avatars, (10 incarnations of Vishnu). They challenged them when the accused persons turned round and beat them with their hands holding their tufts of hair. They raised alarm, when the peon and the kavalgar ran to the mantapam and witnessed the closing scene and ran away to fetch assistance. Before the assistance could come, the accused persons dispersed and tried to effect their escape by getting the gate-keeper to open the outer-door and as he refused to do so, they went in different directions and concealed themselves.

13. Prosecution 1st witness swears that 5th accused was holding the torch and that third and fourth accused were chiselling the Namams and that when he objected 1st, 4th and 9th accused beat him for doing so.

14. The three other yethoolies (Prosecution 2nd 3rd and 4th witnesses) more or less corroborate Prosecution 1st witness besides saying that they were themselves beaten by the accused persons. Prosecution 2nd witness Kustoori Ranga Iyengar states that he was beaten by 2nd, 6th and 13th accused. Prosecution 3rd witness Appa Srinivasa Iyengar states that 10th, 11th and 12th accused beat him. Prosecution 4th witness Veekatchary says that 8th accused beat him as ordered by 7th accused.

15. The Temple peon Gorindasawmy (Prosecution 5th witness) is a Sivite and a Military pensioner. He says that he and the Kavalgar stayed behind at the request of yethoolies and that they both ran to Mantapam on hearing alarm and that he saw 10th, 11th and 12th accused beat prosecution 4th witness at the instigation of 7th accused. Prosecution 6th witness Kavalgar Raaghu states that he saw 1st, 3rd and 4th accused beat prosecution 1st witness and 5th accused beat prosecution 4th witness.

16. Prosecution 7th witness Palanyandy is the gate-keeper. He says that, 3rd and 4th accused with others came to him at that hour of the night and asked him to open the door and that he declined, to do so as he had no keys. Prosecution 8th witness Maria Pillai is a Daffadar of the temple and pensioned Policeman and Sivite. He states that he daily used to lock up the outer doors of the temple being inside only some servants and yethoolies and that he used to lodge the keys with the Head Peshkar Vytheeswara Iyer for the night and take them back early every morning and open the doors. He says that on the night of 3rd October last he locked up the temple doors as usual and lodged the keys with the Peshkar and that early next morning he went to open the door. He adds that the complainant (Prosecution 1st witness) told him not to open the door and to report the night's occurrence in the Sesha Rayer Mantapam to the Peshkar and the Police. He went and fetched the Peshkar and the Police Inspector Sambasiva Iyer in whose presence the temple door was opened. Pro-

then received a written complaint that night, the Prosecutor as to the occurrence of that night, the names of the accused persons is virtually the Counter Case No. 9 in which the Prosecutor and the Defendant Yedigalala is the 4th, accused.

justified they were sent upon their mission. The Avaraham in the pillars of Sesha Nagar

Whether the Williams or the Varagians was superior on the second issue.

18. There is a group of people who are Fengshu who had Yachuan

made out of it, the way or manner in which I have been producing all witness Du-

412561784

2. The procedure of the trustees, two of whom are long-term

22. Exhibit D and E are copies of the letter to him. They are office copies prepared by the FBI. He also provided the signature

This document is made from

in connection with a Russian espionage

heads of Avathara. He would have had no such opportunity to observe them, as he would have had to attend to his master and to keep off the crowd which would naturally press on such occasions. Defence 13th and 14th witnesses are madhva residents of Srirangam and they have already given evidence before for Vadagalais. Defence 15th witness is Annasawmy Iyengar a Tengalai man brought in to swear in favour of Vadagalais (a dodge which was played before Mr. Pennington), he is evidently a man of straw and has lost his status in life.

24. The Tharu avathars in the stone pillars of Sesha Rayer Mantapam and the Namams on their foreheads are cut in stone in relief or are embossed. It is much easier for a Vadagalai man to convert a Tengalai Namam into Vadagalai by knocking or breaking off the bottom. It is impossible for a Vadagalai Namam in relief in stone to be altered into Tengalai unless they can stick a small piece of stone as bottom to the Namam. The Vadagalais attempt to explain that the Tengalais tampered with the Vadagalai Namams, not with a view to convert them into Tengalai, but with a view to erase the bottom curve in such a way that they might afterwards contend that they were originally Tengalai and that Vadagalais tampered with them. This explanation of theirs appears to be far fetched and does not sound well. The suggestion of the other side, that Tengalai Namam can be easily altered into Vadagalai is more probable.

25. It is in evidence and the Court has also seen that there is a Big Tengalai Namam in relief in the ceiling of Sesha Rayer Mantapam just in the centre of it. It is contended with some show of reason, that this ought to be taken as proof that the Mantapam which is very old—probably as old as the temple itself was built for Tengalais and as such should have had its pillars also with Tengalai marks.

26. The current of all decisions and proceedings of the authorities go to show that the Tengalais have exclusive rights and privileges in the temple and that they always resisted all attempts of Vadagalais to give prominence to their mark either by putting them up or by taking idols in procession with those marks such being the case they would not have tolerated a Mantapam to be erected and to stand with Vadagalai marks in them.

27. On a careful consideration of the evidence on both sides, oral and documentary, the court is driven to the conclusion that the Avathara in Sesha Rayer Mantapam bore Tengalai marks on their foreheads.

28. Then this being granted and the parties on both sides having admitted that Namams of the Avathars have been tampered with on the night in question, it remains to see who could have done it. Surely Tengalais would not have injured and tampered with their own Namams and it must be the Vadagalais that have done the mischief.

29. Who had the strongest motive for doing so? The Vadagalais say that in the late Namam Case (Exhibit J) the Deputy Magistrate had remarked on 26-9-98 that "many Vadagalai marks cut in stone in Sesha Rayer mantapam existed and that Tengalais in order to falsify that statement did the mischief that night. On the other hand Tengalais contend that the Deputy Magistrate by mistake or otherwise made the above remarks in his proceedings while there are no Vadagalai marks at all in the Mantapam and that therefore Vadagalais did the mischief in order to justify the Magistrate's remark. The Treasury Deputy Magistrate has also ordered the Tainq Magistrate to make a list of Namams in the temple and this he was doing while this mischief was committed. As far as motive is concerned both sides had equal motives to tamper but having found that Avathara had Tengalai marks previous to that night, the irresistible inference would be that Vadagalais did the mischief.

30. The Deputy Magistrate Mr. Syed Kadir Padshah was not summoned by the court as he has not referred in his proceedings to the Namams of these Avathara. Nor has he taken and preserved any notes at his inspection. Besides as a judicial officer he cannot be asked as to what came to his knowledge as a Judge. Therefore it was not thought desirable to drag him away from his work unless there was certainty of his giving some evidence material to the question at issue.

31. It is here necessary to remark that it is possible to mistake one mark for the other. In a large crowd of Iyengars no two Vadagalai marks or two Tengalai marks are alike; they differ in size, angles and breadth and length of lines. Unless the bottom is very prominently drawn down over the nose, the mistake can rise in the thickness or thinness of the

curse line at the sloping junction between the nose and forehead. It is possible to make a Namam which will resemble either, neither or both the marks.

32. We will now proceed to see which of the Vadagalais were concerned in the mischief. We will take the case of each of the accused in order with pros. and cons.

33. 1st Ettiyapuram Krishna Iyengar. Prosecution 1st witness proves that this accused beat him. Prosecution 2nd, 3rd, 4th, and 6th witnesses prove that they saw this accused beat Prosecution 1st witness. His defence is that he slept that night in a friend's house at Srirangam itself. His friend and money-lender Brinvasa Raghava Iyengar Defence 8th witness says he was with him till 12-30 that night and another friend of his Govinda Iyengar (Defence 9th witness) says he slept with him that night. Both are his friends and Vadagalais. Besides his reason for going to his friend at that hour of the night is suspicious.

34. 2nd accused Puliyur Krishna Iyengar. 2nd witness states that this accused beat him and prosecution 3rd and 4th witnesses corroborate him. His defence is that he slept in the Desigar Kovil in Srirangam. Only one witness Seshu Iyengar (Defence 5th witness) proves this and he is a Vadagalai. As against this accused there is no other independent evidence than that of three Vadagalais. The peon and the kavalgar (Prosecution 5th and 6th witnesses) do not mention him. It is not safe to convict him on the uncorroborated testimony of Tengalais alone.

35. 3rd Marichampettai Krishnaswamy Iyengar. Prosecution 1st, 2nd, 3rd and 4th witnesses say that he was chiselling the Namam of Narasimma Avathar. Prosecution 6th witness says that he beat the Prosecution 1st witness. His defence is that he slept in the Ramaswamy kovil near the Seshu Rayer mantapam that night but being in sleep noticed nothing of what happened there that night. This story is incredible. He called no witness for the defence.

36. 4th Seshadri Iyengar. This man is the complainant in the counter case. Prosecution 1st, 2nd, 3rd & 4th witnesses say that this accused chiselled the Namam of Koormia Avathar and Prosecution 1st and 6th witnesses say that he beat the prosecution 1st witness. His defence is the counter case, that he came out of Ramaswamy's temple and found the Tengalais tampering with the Vadagalai Namams and that he challenged them, and that he and his comrades were beaten by the Tengalais. To prove this story no evidence was let in in this case.

37. 5th accused Mannur Seshu Iyengar. Prosecution 1st, 2nd, 3rd and 4th witnesses prove that he was holding the torch and prosecution 6th witness states that he beat the prosecution 4th witness. His defence is that he was present at the scene that night and that Tengalais did all the mischief and beat Vadagalais. He calls no witnesses.

38. 6th Varadaraja Iyengar. Prosecution 2nd witness states that the accused beat him and prosecution 3rd and 4th witnesses corroborate him. The peon and the kavalgar do not mention him. His defence is that he was chanting Vedam in the house of defence 1st witness G. Krishna Iyengar and slept there that night. 2 witnesses prove his defence against this accused. There is only the evidence of three Tengalais and it is not safe to convict him on that evidence alone.

39. 7th accused Sundram Iyengar and 8th Kappan Iyengar. Prosecution 2nd, 3rd, 4th & 5th witnesses say that 7th accused ordered the 8th accused to beat prosecution 4th witness and that 8th accused accordingly beat him. 7th and 8th accused are old men on the other side of 50 and say that they cannot see well nor move about during nights. Their defence is that they slept in a room in Nadamuni Alwar Kovil. Defence 6th and 7th witnesses say that they slept with them that night, but the reasons given by them for going there are suspicious. The Court observed them during the trial which lasted over two months. No doubt they are old and weak in their eye sights and will not be of much use in a dark night. There was however moonlight at the time of the offence.

40. 9th accused Gopala Iyengar. Prosecution 1st witness says that this accused beat him. Prosecution 2nd, 3rd and 4th witnesses corroborate him. Prosecution 5th witness the peon says that this accused held the torch and threw it down probably at the close of the scene. His defence is that he was present at the scuffle and was beaten by the Tengalais who caused mischief to Vadagalai Namams. No witnesses were called for him.

41. 10th accused Srinivas Thathakary. Prosecution 3rd witness says that this accused beat him and prosecution 2nd, 4th and 5th witnesses including the peon corroborate him. His defence is like that of 3rd accused, that he slept in the Ramasamy Kovil attached to Seshu Rayar Mantapam and that he slept away and know nothing of what happened there that night. His story is not believable. He calls no witness.

42. 11th accused Vadugoor Sengasamy Iyengar. Prosecution 3rd witness says that this accused beat him and prosecution 2nd, 4th and 5th witnesses including the peon corroborate him. His defence is that he slept in his house in Srirangam and calls two witnesses (Defence 10th and 11th witnesses) who support him but one of them is a Vadagalai and another is a man interested in Vadagalais.

43. 12th accused Singam Iyengar. Prosecution 3rd witness says that this accused beat him and prosecution 2nd, 4th and 5th witnesses including the peon corroborate him. His defence is that he slept at home and two witnesses (Defence 3rd and 4th witnesses) who are Vadagalais corroborate him.

44. 13th accused S. Rangasamy Iyengar. Prosecution 2nd witness says he slapped him on his face and prosecution 3rd and 4th witnesses corroborate him. He says that he was present at the row and that Tengalais beat him and other Vadagalais. He called no witnesses.

45. Taking as a whole out of 13 accused persons accused Nos. 4, 5, 9 and 13 admit having been present at the row and accused Nos. 2 and 10 admit they slept near the scene. None of these call any witnesses in support of their defence. The accused Nos. 2 and 6 could not be convicted on the uncorroborated testimony of Tengalais alone. The alibi of the accused Nos. 1, 7, 8, 11 and 12 that they were elsewhere in Srirangam itself would not help them much as the scene of the offence was not even a quarter of a mile from their abodes. Besides all the witnesses to the alibi are Vadagalais interested in and making common cause with the accused persons.

46. After a patient hearing extending over a period of two months and after careful and anxious consideration of the evidence the Court cannot but come to the following conclusion. The Court finds that accused Nos. 2 and 6 are not guilty of the charges framed against them and accordingly acquits them and orders them to be set at liberty. The Court finds that accused Nos. 1, 3, 4, 5, 7, 8, 9, 10, 11, 12 and 13 are guilty of the offences specified in the charge to wit offences under sections 143, 147 and 428 Indian Penal Code.

47. To those who are beyond these religious prejudices, these disputes about the difference in the Namams would appear to be silly. It is a serious reflection upon the educated gentlemen of both the communities, of whom there are several in this Presidency, that such disputes should have been allowed to exist so long without finding a satisfactory solution among themselves.

48. In passing sentence the court has a stern though unpleasant duty to perform. The court owes a duty to the public and to the Government. Upon these ~~Iyengars~~ Magisterial Proclamations, warnings, and threats have been simply thrown away. ~~These~~ Disputes have existed in almost every village Temple in Southern India and therefore ~~with~~ these people are convicted they must be made an example of. The fine of Rs. 1000 inflicted by an Assistant Magistrate and by Mr. Pennington had no effect upon them. They must not only be imprisoned but also made to pay heavy fine.

49. The accused Nos. 7 and 8 are very old men. They are homeless and friendless and are very poor and are living from hand to mouth; the Court will therefore deal with them very leniently. For all the three offences 7th and 8th accused persons are sentenced to simple imprisonment till the rising of the court and to pay a fine of Rs. 5 each and in default of payment to 15 days simple imprisonment. For these offences the accused Nos. 1, 3, 4, 5, 9, 10, 11, 12 and 13, each sentenced to be kept in rigorous imprisonment for 3 months each and to pay a fine of Rs. 500 each and in default of payment to be kept in additional rigorous imprisonment for 6 months each.

Camp Perambalur.

21-5-94

(True copy)

(Signed) A. SHUNMUGASUNDRAM,
Deputy Magistrate.

(Signed) SRISTIYASALU, Head Clerk.

IN THE COURT OF THE DEPUTY 1st CLASS MAGISTRATE OF ARIVALUR.

File Case No. 16 of 1894.

Calendar Case No. 9 of 1894.

JUDGMENT:—

Name of the Accused:—

- | | |
|--------------------------------------|---|
| 1. Sutharsana Krishna Iyengar. | 10. Thirumalai Iyengar. |
| 2. Ranga Iyengar. | 11. Annaviengar. |
| 3. Kastoori Iyengar. | 12. Vathiar Ramannja Iyengar. |
| 4. Sikku Paravathiam Venkatachariar. | 13. Kada Kada Venkatachariar. |
| 5. Athikapadi Srinivasa Iyengar. | 14. Nenguparam Thirumalachar alias
Sany Iyengar. |
| 6. Appathurai Srinivasa Iyengar. | 15. Nalok Sami Iyengar. |
| 7. Raratham Venkatachariar. | 16. Thirumalais Thirumalachar. |
| 8. Sonakkotti Srinivasa Iyengar. | |
| 9. Sadagopa Iyengar. | |

Offences:—Rioting, being members of an unlawful assembly and mischief Sections 147, 148 and 426 Indian Penal Code.

Finding:—No case made out against the 2nd, 3rd, 8th and 10th accused and the rest not guilty.

Sentence:—Accused No 2nd, 3rd, 8th and 10th discharged under Section 253 Criminal Procedure Code and the rest acquitted and set at liberty under Section 258 Criminal Procedure Code.

This case is counter to calendar case No. 10 disposed of today and is brought by Vadagalais of Srirangam against Tengalais.

2. The Judgment in calendar case 10 may be read with advantage in this case also and the general remarks contained in paras 1 to 11 of that judgment apply mutatis mutandis to this case also.

3. In this case Vadagalais state that the Theavathars in the Sesha Rayer mantapam always wore Vadagalai marks on their foreheads and that on the night of 3rd October or rather on 4th morning at about 3 A. M. they found the accused persons who are Tengalais chiselling the Vadagalai Namams off these Avathars and that they interfered and objected and were set upon and beaten by Tengalais for doing so.

4. Sixteen accused persons (Tengalais) were put up before the Court. After the case of the Prosecution the Court found that there was no evidence whatever against accused 2nd, 3rd, 8th and 10th and discharged them under section 253 Criminal Procedure Code.

5. The remaining 12 accused persons were put on their trial on charges under section 147, 148 and 426 Indian Penal Code.

6. The complainant and Prosecution 1st witness Seshadrichary, a Vadagalai states, that, on the night of 3rd October, he and others slept in the Ramaswamy temple close to the Sesha Rayer mantapam and that he came out in the morning at about 3 A. M. to answer the calls of nature. He found accused Nos. 9, 11 and 13 holding torches one each and 1st accused chiselling the Vadagalai Namam of the Rama Avathar and 12th accused chiselling the Namam of the Krishna Avathar and 14th accused chiselling the Namam of Balarama Avathar. He adds he went up and challenged them and 12th accused caught hold of his hair and held him down and beat him. He says his comrades who came out of the temple after him were also similarly treated and that he ran away and raised alarm at the gate and sent word by Prosecution 4th witness Seshachary who was outside the closed door to give information to the Police. Prosecution 1st witness is the manager of Ramaswamy temple, where he says he and others slept after performing some prayers there till late that night.

7. Prosecution 2nd witness Gopala Iyengar is a cook who worked in Ramaswamy temple that night. He says that he came out hearing noise in Sesha Rayer mantapam and found 9th, 11th and 13th accused holding each a torch and that 1st, 12th and 14th accused persons were chiselling off the Namams of the Avathars and when challenged 4th and 12th & 13th accused beat the Prosecution 1st witness. He adds he was himself beaten by 7th accused